THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

"Knowledge by suffering entereth
And Life is perfected by death."

"He who holds the Keys to the secrets of Death is possessed of the Keys of Life."

The *Bhagavad-Gita* advises "a meditation upon birth, death, decay, sickness and error." People consider such meditation inauspicious and morbid. Death is dreaded, like anything else not understood.

The recent death of Sarojini Naidu should awaken some minds to the contemplation of Death, its meaning, its purpose, and the process involved. Where is Sarojini now? Could she have withered and become nothing, she who asserted—

Say, shall I heed dull presages of doom
Or dread the rumoured loneliness and gloom,
The mute and mythic terror of the tomb?

Sarojini certainly was never afraid of Death. Many people have claimed that death has no terror for them but self-analysis has soon revealed that the claim was not true. Epictetus quotes Socrates and describes the fear of death as a bogey—

For just as masks seem fearful and terrible to children from want of experience, so we are affected by events for much the same reason as children are affected by "bogies." For what makes a child? Want of knowledge. What makes a child? Want of instruction.. ..What is death? A bogey. Turn it round and see what it is: you see it does not bite. The stuff of the body was bound to be parted from its airy element, either now or hereafter, as it existed apart from it before. Why then are you vexed if they are parted now? For if not parted now, they will be hereafter. Why so? That the revolution of the universe may be accomplished, for it has need of things present, things future, and things past and done with.

Implicit in this are the purpose and the process of death. Reflection on the above will lead to fresh enquiry. Thousands avoid solving the mystery of Death by plunging into a round of life which leads to death. They do not like to think that they are going to be overtaken

by death. Avoiding meditation on death they miss out on learning the meaning, the purpose and the processes of Life and of Living.

Sarojini Devi was a mystic at heart. Her mind used the medium of verse to convey to her beloved humanity intimations about the real nature of Life and therefore of Death. She lived within herself creatively; she handled the plastic stuff of poetry and fashioned messages which made the whisper of the Spirit audible to many men and women. In her personal experiences and in mundane affairs she read their universal significances. Her world was a wondrous gallery in which hung her suggestive and thought-provoking symbolic expressions—images which, like Plato's Ideas, pointed to macrocosmic principles enshrined in microcosmic events. Very often we come upon clear indications that she used that wing of which Vaughan wrote to "soar up into the Ring."

> Let us climb where the eagles keep guard on the rocky grey ledges,
> Let us lie 'neath the palms where perchance we may listen, and reach
> A delicate dream from the lips of slumbering sedges,
> That catch from the stars some high tone of their mystical speech.

Her pain of body, her anguish of heart, her attachment to family, state, country, were to her not only personal experiences. They held for her a universal import—not to sadden but to gladden. And more—each was more than a cloud with a silver lining; each was a mysterious star which shed its radiance to soothe and to energise.

Those who heard Sarojini's songs felt the charm of the lyrics; but those who studied her poems glimpsed her vision that real life is in the spiritual consciousness of that life, in a conscious existence in Spirit, not Matter, and for such Death took on a new meaning. Who can tell, however intimate the friend, of the extent of her realisation of that Vision? How can she help experiencing the truth that real death is the limited perception of life? Her songs and her speeches indicate her faculty of sensing conscious existence outside of form, or at least of some form of matter. When we sense immortality the sting of death is dead. She is no more—but

> While she rests, her songs in troops
> Walk up and down our earthly slopes,
> Companioned by diviner hopes.

Nationals of India and lovers of the Beautiful everywhere can by reflection on the death of Sarojini learn the mystic fact that real Death is not of the body but of the heart and that real Life is not of the senses but of the Soul.

The question about the state of soul or of consciousness when the corpse is disposed of demands an answer. Krishna implies that the post-mortem state of man begins thus:—

Whoso in consequence of constant meditation on any particular form thinketh upon it when quitting his mortal shape, even to that doth he go, O son of Kunti.

SHRAVAKA

THE WAY OF PEACE FOR MANKIND

[**Mr. Horace Alexander,** well-known as a Pacifist, a member of the Society of Friends and a staunch friend of long standing of India and Indian freedom, writes here on the timeliest and most urgent of themes. Gandhiji's great key of Non-Violence is not much in use in the offices of organised governments, including those of India. But some friends are uniting to give a turn to that key so as to unlock some possibilities, now lying hidden and fallow, for building a World at Peace. The writer of this article is a prominent member of the group which is assuming the responsibility of convening an international peace conference in India at the end of 1949.—ED.]

In his contribution to Chandrashanker's book of Recollections of Gandhiji, Fenner Brockway records that Gandhiji told some war resisters who met him in London in 1931 that when India was free he would like to take part in a world-wide movement for non-violence. Freedom was delayed, and he has not lived to fulfil that hope ; but he has left a very clear testament to his friends that they must try to carry on his unfinished work. One of the practical steps that he himself was contemplating before his death was a meeting in which he could discuss world problems with men and women from outside India who were trying to witness to the way of non-violence in a violent world. They cannot now meet him but they can meet his faithful followers, they can see some of the work he started and they can study some of the cultural, educational, social and economic experiments which he and other friends of peace have started in India. "Unity is strength," we are told ; if the movement for non-violence is to be strong, its adherents in the West need to be united with those of the East.

There are some who doubt whether India is yet ready to try to apply non-violence to the world of nations. Gandhiji, it is recalled, always insisted that he could not expect to convert the world to non-violence until he had converted India. And just how far he was from converting India we can all see now. Violence is threatened, indeed more than threatened, from one quarter after another. Militarisation of schools and colleges is urged, sad to say, even by some who delude themselves that they are still adhering to Gandhiji's principles. It may well seem that India must first look to her own internal peace before trying to crusade for world peace. But surely this argument is based on a misapprehension. Western visitors do not come to India expecting to find all India living in a marvellous, idyllic condition of peace and love and mutual respect and tolerance. They come to India because, when all is said and done, India did produce Mahatma Gandhi ; and because they know that

Gandhiji's spirit is not dead, even though it may seem to be almost suffocated. Perhaps their visit will itself help to revivify the true principles of *satya* and *ahimsa*.

Moreover, what they are saying to India is really this : "We are a poor despised minority in the West. We see the world in danger of perishing from violence. We try to persuade our fellow Westerners to turn their minds into the way of peace—to banish fear and hate out of their hearts. But they do not listen to us : or they listen, and go sadly away saying : 'Yes, but——.' You too in the East are, we recognise, only a small minority. You too have not been able to banish fear and hate from the hearts of your people. But you may have learnt some things we have not learnt ; we, on our side, may have learnt through our harsh experiences certain things that you have not learnt. Let us sit down together and with God's help we may be given insight that will strengthen us to be truer, purer, more effective witnesses among men to what we believe is in fact God's truth."

Another line of doubt and hesitation is this : Gandhiji, we are reminded, strove to convert men and women to non-violence ; yet, in spite of the fact that for a generation he has been the mightiest influence in India and one of the greatest men of the twentieth century, we see now that he has failed to convert more than a handful. Many use his name, but how few accept his principles ! If, then, he who was so amazingly true to his own principles even in the details of his daily life, could not succeed, how can we, who by comparison fail so miserably to live up to what we advocate, expect to succeed ? To this surely the answer is that we cannot judge of success or failure. Did Buddha succeed ? Did Christ succeed ? Yes, they succeeded in implanting imperishable truths in the hearts of men. Most men have failed to live by those truths, but we all know from their example that men can live like that. We know that it is the good life. Gandhiji has shown us again in this generation that man can live by those exalted principles. We shall not "succeed" where even Gandhiji has failed. But to retire out of the battle because the forces of untruth, of stupidity and selfishness and inertia seem to be too strong would be the most despicable behaviour. No man who claims to be a man will turn and run away simply because the battle of life is seen to have no easy end in victory or because he knows himself to be weak.

There is another thing that must be said in answer to those who say : "First end strife and violence and exploitation in your own hearts; then in the towns and villages of India and then begin to think of ending violence in international affairs." In this age, that is unrealistic. Long before the people of India have all become saints, or the villages of India little paradises, at the present

rate of "progress" they will all have been demolished by atom bombs and other devilish perversions of the physicist's discoveries. India is one of those more fortunate countries that has not seen for herself what modern war can do. It is true that millions starved in Bengal as a result of the last world war; but millions have starved again and again through the history of mankind; famine is one of the least of the horrors that modern war inflicts on the human race. The fiendish effects of modern war on the whole of man's life, not alone on his body, or his possessions, but above all on his mind and soul, indeed on the whole structure of human society, defy all description in language. It is literally true today that either we control this monster, the Power-State, that man in his fumbling progress has created, or all human life, including the villages of India, will perish off the globe. So there is no time to wait. It cannot be: end economic exploitation in this generation: then end the international anarchy; both must be tackled now. Some may be called to the one task, some to the other, some perhaps to both. And each must remember that the worker in the other sphere is a friend and colleague. For both alike are striving to realise peace on earth. And both, if they work well, will in the course of their labour find peace expanding in their own hearts.

Again, it may be said by some: "Why emphasise non-violence or pacifism so much? Is it not enough to create a world government to keep lawless men and nations in order, to restrain the aggressor, to prevent future Hitlers from their careers of destruction? Why not concentrate on that?" To which I would reply: "It is not a case of *either* this *or* that. The creation of a world government is a desirable *political* reform to advocate. World pacifism is recommended as a reform in *human morals.*" It is true, no doubt, that the formation of Government in large areas is a most potent means of preventing outbreaks of open war. The English and the Scots fought each other for centuries: then they came under one Government and the fighting was stopped. Similar instances could be cited in other parts of the world. So the formation of a world government, provided it was not a world tyranny, would be a decisive step towards the abolition of war. But the nations of the world will not be ready for world government till their minds are changed. Today, the inhabitants of foreign nations, still more the governments of foreign States, are regarded by the vast majority of mankind with suspicion, dislike or fear; and too often the newspapers foster this attitude of mind day by day. Most men, even those who think they are educated, have little idea how much their thoughts on world politics are moulded by the daily dose from their daily paper. The newspapers generally both reflect and continue to foster the modern disease of

nationalism, from which 99 per cent. and more of the educated citizens of the world chronically suffer. The machinery of the United Nations today, as of the League of Nations ten years ago, might well be adequate for the preservation of international peace if machinery were the only need. But it is not. Loyalty is the fundamental requirement; today loyalty to mankind still tarries.

At the inauguration of UNESCO, Mr. Attlee said: "Wars are made in the minds of men, and therefore in the minds of men peace must be prepared." And the minds of men are made up not only by the influences that come to them through daily intercourse and daily newspapers but also through those deeper, more penetrating influences that touch their hearts, their souls, what psychologists call the subconscious, which also includes the super-conscious. This is the sphere to which all men of religion, all who are concerned for the foundations of morals, should devote themselves. It is the sphere with which the men who call themselves pacifists, *satyagrahis*, what name you prefer, must concern themselves. Here lie the real roots of war. From here, from these depths of the human personality, may spring the perfect flowering of the way of peace for mankind.

It is a superficial judgment that sees humanity as a mass of innocent people wanting to be left in peace while a few war-mongers seize power and then force the peoples to fight their battles. "Wanting to be left in peace" is a selfish desire. Selfishness cannot be the root of peace. The wealthy miser who has contrived to pile up his millions by grinding the poor till they starve, wants to be left in peace to enjoy his ill-gotten gains. But he has been sowing the seeds of war all his life and he cannot complain if he finally reaps what he has sown.

The true man of peace is the man who has rooted out of his heart all fear, even the fear of death, all self-love, all anger and hatred and bitterness and jealousy, all the subtle forms that love of power takes, all pride and complacency. Those who are afraid of the power of Moscow or of the Anglo-American bloc, all those who hate capitalists or communists or Muslims or Sikhs or Hindus or Christians, all who fear that truth may be destroyed, all who live in fear lest they and their families become destitute, all these (and are we not all in one or other of these categories?) still have some of the seeds of war in their hearts.

The true peacemakers, the true *satyagrahis*, are those who spend their lives, and who devise means by which others may spend their lives, in loving service to other men: not in self-righteousness, hardly even in pity for suffering, but in pure love for their fellow-men, if possible even in pure love for their enemies. They must learn what it is to be loyal, first and foremost, to all mankind, seeing in all men, whatever the colour of their skin, whatever their crimes of exploitation or of narrow selfish-

ness, members of one brotherhood, children of one spirit. Such is the way of peace for mankind. Such is the way of life that those who hope to meet in India next winter will strive to foster. It provides the only sure foundation for peace. The development of this spirit will help those who are striving to create a superstructure of world government.

HORACE ALEXANDER

CULTURAL HERESY

The eleventh 1948 issue of the monthly *Soviet Literature* contains an *ex parte* and thought-provoking account of the Soviet-dominated World Congress of Intellectuals in Defence of Peace. It was held at Warsaw last August, with forty-five countries represented, at least unofficially, the delegates including men and women of international repute, like Mme. Irène Joliot-Curie, the Danish writer Martin Andersen Nexö and the Dean of Canterbury.

The Congress Manifesto made some admirable points, prominent among them the condemnation of the use of science for destruction and the stress laid on "the need in the interest of world civilisation for mutual comprehension between cultures and peoples."

> We raise our voices in defence of peace, and for the free cultural development of nations, for their national independence and close friendship....
>
> We propose that national cultural congresses for peace be convened in all countries, that national committees for peace be formed everywhere, that international ties between men of culture of all countries be strengthened in the interest of peace.

All this would be most heartening if the constructive content of the Manifesto outweighed the condemnatory. Unfortunately, part of it is surcharged with polemics against "forces hostile to progress," which the account of the Congress in the same issue and the report of A. Fadeyev on "Science and Culture in the Struggle for Peace, Progress and Democracy" imply include not only ignorance, reaction, obscurantism and pessimism but even "the cult of mysticism" which is derived amazingly from "the reactionary bourgeoisie's wild fear of reality"!

The plea is not for freedom of ideational exchange but for "the free development and diffusion of the achievements of progressive culture throughout the world." In the light of cultural heresy hunts in the U.S.S.R., those not of the Communist persuasion may be pardoned for reading a special connotation into the term "progressive culture."

This is not to claim a broader tolerance on the part of those opposed to Communism. The pity is that so many of fundamentally good-will on both sides of the ideological battle line should be wasting in mutual recriminations energy that all should be applying to constructive effort. The Democratic and Communist countries, moreover, both need to realise that the real foe to both is totalitarianism, the dangerous inroads of which at home tend to be overlooked.

WHAT WE MAY LEARN FROM THE WEST

[This article in which **Dr. J. F. Bulsara, M.A., LL.B., PH.D.,** Deputy Municipal Commissioner of Bombay—recently returned from a protracted tour of Europe and America—sums up the lessons which he believes India can profitably learn from the Occident, merits careful reading and close study by those charged with the direction of the destinies of the country. Those who assume that the West does not need what India can give from her treasures of the mind and spirit are mistaken, but so are those who, evidence to the contrary notwithstanding, take the position that India has naught to learn from the "materialistic West." Occident and Orient are interdependent, and their *rapprochement* involves a give-and-take which, discriminatingly practised, will enrich both.—ED.]

From Morocco to Macao the East is awakening to its destiny somewhat more quickly than would have been thought possible a decade ago. Like the First World War, the Second has stirred up nationalistic and democratic tendencies and movements among the colonial peoples. The Conference of Asian Nations recently convened by India's Prime Minister and statesman of world repute, Pandit Jawaharlal Nehru, has asserted that the East wishes to be treated no longer as the handmaid of the West, that Asian peoples will not tolerate the hegemony or colonialism of the Europeans. In the wake of a resurgent nationalism, the peoples of the Orient are vehemently asserting that European civilisation is spiritually bankrupt. With the zeal and fervour of youth, the Eastern peoples are claiming that, as in ancient times, wisdom, statesmanship and spiritual values will again travel from the East to the West.

Such avowals may gratify those who may not have seen the West at first hand or who think that the best of the West is to be gauged from the American films. Those Orientals who have lived sufficiently long in Western countries will ponder before passing such a hasty judgment.

There has always been a remarkable infiltration and diffusion of cultural traits, appurtenances of civilised life and social and moral values through constant migration of individuals and groups, sometimes separated by immense distances. This process of cultural diffusion may have been retarded or quickened according to historical events and circumstances, but it has been there from the dawn of human history. The process is not only still going on, but with the facilities of modern communications and the intensified desire of men to know their fellowmen and adopt their more effective, efficient, enriching or ennobling ways of life, the process is going on amongst us at a much quicker tempo. I do not think it is possible,

or perhaps wise, to attempt to stem this process of unconscious infiltration or conscious and discriminating adoption or interchange of culture from West to East and *vice versa*.

It is difficult exactly to determine the lines of demarcation between Orient and Occident even from the geographic or regional stand-point; and certainly much more difficult from the stand-point of the contents of culture and of civilisation or of emotional and intellectual attitudes to ways of individual and group behaviour. But for our purposes we may identify the West with the peoples of Western Europe and with those who have descended from them such as the peoples of the U.S.A., Canada or Australia. We may then be in a practical position to speak on what we, the people of Oriental countries, can learn from the West. This we may do, not because of any inherent hereditary superiority of Westerners *en masse*, or because of any over-all advantage that the Westerner possesses, but because we feel that man has a multi-faceted mind and that his genius expresses itself in multi-coloured activities, some of which he finds more helpful than others in organising his individual and social life and in the attaining of progress and happiness which is man's constant preoccupation.

Thus if any group in any part of the world develops factors of culture, values of civilisation, types of social structure and human relationships beneficial to the progress of society as a whole, it would be worth their while for other groups to study and adapt or assimilate them so far as permissible under their different climatic, economic, social and traditional circumstances. Such adaptation or assimilation of cultural traits and social and ethical values from another group, need not be considered in any way destructive of, or derogatory and inimical to one's own peculiar heritage if it is done consciously, intelligently and with due discrimination and not merely in the childlike manner of imitating the overpowering and protecting elder.

In this spirit of a humble approach to see the finer characteristics of Western society and civilisation, the Easterner comes across many traits that the former have been developing over the last hundred years of conscious social growth. In contrast to the East, the Easterner does not notice in the West the vast gulf between the economic status of the different income groups, or such a widely stratified society. There is relatively greater socio-economic equality between members of the same society, making for a friendlier and more democratic relationship between man and man, employer and employee, the officer and the rank and file.

Although in the U.S.A. there is a great hiatus between the richest and the poorest, in countries like Great Britain and more especially the Scandinavian Group and Switzerland, even Holland and Belgium,

the contrasts of wealth are not so great. One does not see poverty, squalor and human degradation at one end as one does in such a large measure in almost all the Oriental countries. The West seems to have realised, not without long struggle and suffering, that poverty is destructive of human dignity and personality and is not a virtue to be preached by the rich and practised by the poor. Society in the West looks more homogeneous and people seem to have a more upright bearing because they are better fed, better dressed, better educated and treated like human beings.

This relative equality of status has not come about in a decade or for the asking. The struggle of the political movement and upheavals from the French Revolution onwards has been a struggle to improve the all-round condition of the common man. The better economic, social and political status of the average member of Western society today is the result of great sacrifices, of steady education, the humanising force of progressive thought and literature, the effort of social thinkers and reformers. It is a feature of Western society that certainly makes it much richer in the expression and enjoyment of life, a feature that the average Easterner pines for when he looks at his own society with groups, sects and factions engaged in a ruthless struggle for animal existence and survival, wherein higher values are disregarded and integrity of public behaviour is continuously forgotten.

It would not be far from true to say that most of the finer aspects of Western society arise from this better economic status of its individual members and most of the defects and drawbacks of the people of the Orient spring from the poverty of its masses. The common basis of Western society in the Christian religion and code of morals further lends it greater homogeneity and an easier assimilation of evolving cultural traits and moral values, than is rendered possible by the economic disparities and further intensified by the differences in religion, custom, costume, tradition and language between various groups in most Oriental countries. The male and female garbs are almost uniform for the entire Western society. In the East the sartorial fashion changes bewilderingly, creating the first instinctive impression of strangeness or personal difference and subsequent false conclusions of the difference being real even as regards feelings, desires, beliefs and behaviour.

When we delve a little deeply into the causes that have led to the steadily improving lot of the common man in Western society, we come to the fact that the Western family is not so prolific as the Eastern. Today there is a vast conscious family limitation practised both by the higher and lower income groups in Western countries. Large families are rare and almost every Government has enacted legislation for giving compensation, concessions

and reduction in taxes for every child in the family over one or two.

There is a universal man-power shortage, though there is no racial suicide. Consequently life is rated high and human wastage is greatly checked and controlled. Whereas an infant-mortality rate of 200 to 300 per 1000 children born alive is a common feature in almost all Eastern countries, the European and American rate has been brought down from similar high figures about forty years ago to 25 to 35 per mille now. We die off eight to ten times as fast in infancy and very few of our children grow to be old men and women, old enough to be useful or wise. Can we achieve great things as a nation, can we even improve our economic standards and enhance production if we persist in dying at the age of 27, *i.e.*, exactly when we reach our physical and intellectual maturity? Western peoples have steadily improved their average life expectation from similar low figures about 50 years ago to 65 and 67 today.

If we want to raise our standards of physical fitness and stature and improve our vital statistics to anywhere near those of Western civilised society, we shall have to cease to multiply so fast and so indiscriminately. We shall have to limit our births and improve our standards of physical well-being, giving our children a fair chance to live.

It is this conscious and consistent improvement of health, life and living here on earth that marks out Western society and particularly differentiates it from Eastern. During the last hundred years, Western society has become progressively more conscious of controlling human destiny and has achieved remarkable knowledge of and power over natural forces and has utilized them for a progressive control of life and improvement of the lot of man. While it has not completely ceased to think about the other world, Western society has concerned itself primarily, with zest and success, with the regulation of the social structure and amelioration of the lot of the individual, here and now. It is this supreme concern with life on earth that has led not only to the relative equalisation of the means of living and the amenities of life but which has also been largely instrumental in bringing about greater social justice and establishing a vast network of social services, not only rendered voluntarily by socially minded men and women but also provided by the State and local administration. Western society has refused to leave the adjustment of human relations on the basis of social justice to other than human hands.

Apart from the individual well-being secured by a universally applicable minimum living wage, the average Westerner feels the zest of life that comes to men and women who live and work in the atmosphere of social security rendered possible by specific provision to meet the contingencies arising from every crisis of life.

Thus in most European and American countries one comes across an excellent network of social services planned with full knowledge of the social needs of men, women and children at all ages and suffering from various handicaps. There is hardly a single section of the variously handicapped population that is neglected or goes unattended. Social services and relief are provided from conception to old age. Expectant mothers receive expert care and advice and special benefits are provided for the proper care of the health and upbringing of infants and children. There is free and compulsory education up to the age of 15 or 16 and complete provision for all-round medical inspection and treatment and nutritious meals and milk for all needy children. The result is healthy young people and a remarkable reduction in the death rate (9 to 11 per thousand population), less than half or one-third of that in most Oriental countries.

Advisory Councils for vocational guidance help boys and girls to select an appropriate vocation or profession and sufficient scholarships are provided for intelligent or brilliant pupils according to their talents. Some countries provide a high standard of secondary education free and others College and University education at relatively low fees.

Facilities are provided for apprentices and young employees to continue their studies through extension or continuation courses and in technical institutions, with compulsory leave from work under relevant legislation, so that they may continue studies in the theoretical, scientific or technical aspects of their craft, vocation or profession and improve their prospects.

Sickness and unemployment insurance are universal in all industries and Labour Exchanges help in procuring work for the unemployed. Great Britain has instituted the National Health Insurance Scheme whereby almost all the people can derive the benefit of advanced medical science at a nominal weekly rate. Old age pensions are provided for insured workers, and Homes for the Aged with facilities for healthy recreation and provision of hot meals at low cost at well-run restaurants in Colonies is a feature that is spreading from the Scandinavian to other European countries and to America. Widows also receive pensions, and child allowances or proportionate reductions in income-tax for every child in excess of two bespeak the value Western society attaches to the rights of children to be well born and to grow up as healthy and enlightened citizens.

Apart from providing for social needs and all handicaps of life, the lighter and constructive side is not neglected. The State and civic authorities provide means of amusement, entertainment and healthy recreation through Gardens, Playgrounds, National Parks, Swimming-Pools, Zoological Gardens, Folk, Historical, Scientific and other Museums, National Galleries, Munic-

ipal Theatres, Dance and Concert Halls, Libraries, etc., too numerous to mention here. This artistic and recreational side is more extensively developed in Western society than has yet been dreamed of in the East except perhaps in pre-war Japan, which not only largely followed the West but in some respects improved upon it.

The above are only a few of the social services that the West has thought it profitable to provide for the people. But they are a sufficient testimony to its highly developed social conscience. Human values have been better recognised, democracy is more real and broad-based and human personality is more respected. At least on the economic and cultural plane, there is a remarkable homogeneity among the entire population so that the ground is prepared for the appreciation and quicker assimilation of higher ethical values by every section of society, and spiritual life is rendered possible in a congenial social milieu. On the physical and economic plane Western society is much nearer the solution of the problem of equality of opportunity than are most Oriental countries.

We often hear glib talk about the materialism of the West and the spirituality of the East. On a closer investigation, one wonders whether there is any substratum of truth in this popular assertion. It rather appears to a close observer that, being materially better satisfied, the Westerner is in a stronger position to appreciate the higher values of life. The average Easterner is denied this privilege because of his elementary physical wants remaining unsatisfied to such an extent that he is occupied in the crude struggle and search for the bare necessities, leaving him little leisure to inform his mind, to master his emotions, to cultivate his heart and to achieve refinement of sentiments. A preponderantly large portion of the prolific Oriental humanity, one has to admit, lives still very much at a level only a little higher than the animal, and the tragedy seems to be that the Oriental social conscience has become inured to this human degradation.

To illustrate the above, in the day-to-day practice of life and the fundamental social virtues of considerateness for fellow-beings, truthful dealings and respect for social laws, the last war and its aftermath have shown the strength of character of the average individual member of Western society and the equanimity with which he bears the sufferings which he inevitably shares. On the whole, Western countries have experienced less inflation, less black-marketing, less hoarding and much less corruption than most countries of the East, including our own. If national character is to be judged on these practical standards, we have to admit, Oriental moral stamina, poor as it was, has not been able to bear the strain of the tests and sufferings which war put upon it, and with rare exceptions society has

been found wanting in many respects and reduced to an unprecedented bankruptcy of moral values.

It therefore behoves us to turn inward to take proper stock of the strength of our individual character and our social virtues and weaknesses, to compare them with those in Western society and to find out wherein our defects and drawbacks are rooted, so that we may be able to take remedial measures. Great as Mahatma Gandhi was and therefore a pride of Eastern society, we as a nation cannot claim his virtues and his unique greatness as our own. We see around us daily examples of the weaknesses of our individual and national character. It is perhaps the surest way of being a victim of self-deception; very much as if Western society should gloat in the declaration that it follows the teachings of the great peacemaker Jesus Christ, and that the Christians are therefore the fittest persons to inherit the earth. The fact unfortunately is that the followers of Christ have followed him the least in his fundamental teaching of establishing peace on earth, Western society having been so far the most warlike and Europe the cockpit of the world.

Superficially the West may seem more warlike, Western society may have enriched itself on the tears, toil and sweat of the masses of the Orient, Westerners may seem more pleasure-loving and addicted to the comforts and luxuries of life, but to think that these superficial aspects of their day-to-day living are all that characterise Western society and its achievements would be to wear blinkers of self-delusion because they momentarily stimulate our sense of pride and patriotism.

The East that is consciously and unconsciously following the West in many of its achievements in various fields must be humble enough to recognise the great contributions that the restless, vigorous, fast-moving and younger Western society has been making, especially during the last 150 years, to the sum total of human knowledge and to the gradual lightening of the burden of man through its progressive mastery over natural forces.

The contemplative Eastern mind no doubt may have its own contribution to make towards a proper understanding of life, as it did 3,000 years ago through the introspective, analytical insight of the Vedantic and Upanishadic seers in India, and later through the speculative and worldly wise teachings of Chinese thinkers like Lao Tse and Confucius and the high moral precepts of Zoroaster in Iran. But at present we have to admit the significance of the phenomenon of hardly one Western student coming east to the five thousand going west, hundreds of Western experts going east and thousands of Western industrialists and tradesmen trading in the East to a handful doing so in the West.

The close interchange of goods and ideas between the East and the West, however, is symptomatic of a more healthy partnership between the

complementary parts of the self-same human society, and all right-thinking men and women in both hemispheres must hope that this interchange may grow into a healthier partnership of the peoples of the world in the spheres not only of mutually beneficial trade and commerce, but also in the more fruitful common enterprise of an encompassing harmony of human relations and the progress and happiness of all mankind. The West is hard-headed and practical, the East is speculative and talkative; the combination of the qualities of the two may be for the benefit of both.

J. F. BULSARA

CHRISTIAN ORIGINS

The articles by Dr. Gilbert Murray and Dr. F. A. Cockin, Bishop of Bristol, in the Winter *Thinker's Digest*, on "The Origin of Christianity" and "Scholarship and the Bible, respectively, both fail to present a picture complete in its essentials of their related subjects. If the vision of the latter seems here narrowed to the Hebraic record, the former fails, except perhaps by implication, to trace the stream of pagan tradition beyond the shining range of Greece, beyond Greek Asia, to the vast hinterland of Asia and to Egypt. The traditions which influenced so profoundly the story of the Jewish Messiah were not peculiar to or originating in Greece, but were part of a wide-spread ideological pattern to which universal symbolism furnishes the key. Dr. Murray writes that a Saviour of mankind "must, according to all Greek precedent, be the son of a God by a daughter of Earth, and she, on the analogy of many myths, a Virgin of royal birth, made fruitful by the divine Touch or Breath or Spirit." Hebrew ideas had influenced Greek thought, but soon after the coming to Greece of followers of Jesus, the wide-spread and deep-rooted ideas of paganism

> began to lead away from strict monotheism ...to the immemorial worship of the Mother Goddess, to the old Trinity of Father, Mother, and Child in different forms, and to various rites for entering into communion with God by the mediation of minor deities or by the mystical partaking of the divine blood.

Dr. Cockin traces the history of Biblical interpretation through the allegorical and literalist methods, and the method of historical criticism to what he calls the "*post-critical* phase." It is well that insistence on verbal inerrancy or exact historical recording of each event has been dropped, and attention focussed on what the Bible is about, but the truths locked up, for instance, in *Genesis* no less than in the Gospel narrative, will never be understood without the now apparently largely discarded allegorical key.

PH. D.

QUO VADIS ?

[The plea for individuality in expression which **Shri B. Sen** of the Lucknow School of Arts and Crafts makes here is timely, but his theme is of a timeless validity. The imitators are very many and the original artists few. Every man, as a ray of the Universal Spirit, has his own note to sound in the great Symphony of Life. The sounding of it may today be faint because he has not yet gone through the training necessary to bring it out reverberant and clear, and yet " it is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well. " So long as it is one's own true note that one sounds and not that of another it does not disturb the harmony of the Whole; and who knows with what regenerating power and beauty it may ring forth tomorrow—or after many lives ?—ED.]

" Summer is y-comen in and loudly sings the cuckoo. " So wrote a mediæval English poet centuries ago. How does the bird know of the coming advent of summer ? It cannot read the weather reports or delve into the mysteries of the Nautical Almanac, yet something tells it that the rigours of winter are over and gladsome days are ahead. In the silken sheen of the nascent leaves, in the embalmed air, something stirs, something that fills it with joy and makes it pour forth its heart in a piercing pæan of perfect peace ce.

g be with the bird, so with Man. Man too feels something and tries to express and convey it in gestures, words, form, sound or colours. Whenever anything from outside impresses itself on him deeply, he always tries to translate his emotional responses in some form or another. This is his nature. For this reason a human being is called a व्यक्ति in the ancient language of our country. Etymologically, " *vyakti* " means " expression " and not *homo sapiens*. Why then is man called " *vyakti* " ? Because a human individual is distinguished from others by his particular form, by his particular voice, gait, manner, mode, character and idiosyncrasies. We can recognise an unseen individual by his voice or even by his footsteps, by the thousand and one ways in which his inner self expresses and advertises its presence in a world of name, form and action. He is not simply a Being, he is also a Becoming, a " *vyakti*," an expression. His particular expression distinguishes him from millions of others similarly constituted, each expressing himself in his own individual fashion.

In a similar way, taking individuals *en masse* we find that the genius of a particular country expresses itself in its own characteristic manner. Our own country India is different from others. Her climate, physical character, outlook on life,

manners and customs, religion, art and literature are distinct from those of her neighbours. Hence the character of her cultural expression is not identical with that of other countries.

What is the basic character of Indian Art ? In what particular way did the artists of India express themselves throughout the ages ? In the remote age of the Upanishads, the ancient sage Mahīdas, author of the *Aitareya Brāhmana*, declared :—

> The artists worship the gods by means of their art. The handicraft of the gods which is manifest in this Universe is the model on which the artists base their works. He who works in this way knows the real meaning of art. The arts chasten the human heart and attune it with the rhythm of the Universe. (*Aitareya Brāhmana* 6. 5. 1.)

What exactly does all this mean ? Does it signify that an imitation of Nature is the be-all and end-all of art ? Reading between the lines, we can guess that the intention of the sage is something deeper. Three things he intends to convey in his definition of art, that artistic expression is something sacred, that the principles which govern Divine Creation also govern all artistic creations of man and that Art is something that chastens and elevates.

Why does the sage say that art is something sacred ? Why does he call it a form of worship ? Most of us believe that art is but one among many other professions which bring pleasure to the buyer and profit to the seller. We practise the arts just as we practise law, science or engineering. Others say that they love art because it culls the choicest flowers of beauty and petrifies them for all time for our delectation. Still others hold that pictures are like magic casements through which we can see unfading visions of beauty, windows through which one can see the outside world even when the actual doors and windows are sealed. These definitions, while partially correct, do not reveal the whole truth.

The practice of art is certainly a profession ; it is, however, not a money-making one, but something sacerdotal, something demanding the whole-hearted devotion of a lifetime in order to bring about a true unfolding of the creative powers of the artist not merely in the sphere of technique, but primarily in the realm of the spirit. It certainly invests the fleeting beauties of nature with a permanency and a timelessness : pictures are indeed much like windows, but windows through which you can peer into the heart of the artist and not merely at the outside world in miniature. Good or bad, a picture reflects the soul of its creator. Whatever he is, has been or will be, his joys, his sorrows, his yearnings, his aspirations, his aims and his ideals, his mental and moral outlook, his dislikes and his preferences, his strength and his weaknesses, his triumphs or his frustrations, are all there for those who have eyes to see. The painting is the artist, just as Sainte-Beuve said

"The Style is the Man." In every work of art the artist writes his unwitting autobiography and reveals his inner self as in a mirror.

We now come to the second part of the sacred dictum—that all human arts are based on the divine. This is taken by some to mean that art is a reproduction of nature and that the more perfectly an artist can imitate with fidelity the beauties of nature, the better he is. If this were really so, the artist would be a very poor creature indeed in these days of technicolour. The very fact that the artists survive in an era of colour-photography proves that the aims and objects of art and those of technicolour are not identical. Art is Man added to Nature. It is primarily a revelation of the artist's own personality and experiences rather than a mere delineation of natural forms and colours.

But where is the similarity between the creations of the Great Architect of the Universe and the creative work of Man? To understand this it is necessary to understand the principles underlying divine creation. The Upanishads say that the Divine Being first expressed his will to create by saying, "I am One, I wish to become Many." So potent were the Words and fraught with such vibrant power and force that with their utterance the Being becomes Becoming. There was no prototype or earlier pattern on which He bases His creations, no other ingredient to work with save His own Self and Power. Like the spider weaving its own silken web, He weaves the web of this universe out of Himself, by Himself and with Himself. Why does He create? The Upanishads say, because it gives Him pleasure to do so. Thus the Divine Being prompted by a joyous impulse becomes Becoming. He who was formless takes the form of all creation. For this reason the created universe is called भवसंसार (*Bhavasamsara*) or the Universe of Becoming.

Although partaking of the divine quality and gifted with His power, though with an infinitesimal portion of it, Man, alas, cannot create at will out of himself, with himself and by himself. His being cannot, normally speaking, transform itself into becoming, as, being a creation of God, he is bound and circumscribed by what God has created. His world is therefore called अनुभवसंसार (*anubhava-samsara*) or the phenomenal world of senses, of name, form and action: literally, one that follows or is dependent on the भवसंसार or the Universe of Becoming. But like the Universal Consciousness, his individual consciousness weaves a web of beauty out of himself in sheer joy, the only difference being that he cannot be the Potter and the clay simultaneously. To create, he must depend upon some material or materials outside himself.

There is another point of similarity between the divine and human creations, namely, that the mere volition to create instantly results in complete fulfilment. This aspect of

creation usually passes unnoticed, but is nevertheless very important. When we sit down to paint a picture, it is immediately completed in some centre of our being, like the fully-armed Minerva issuing out of the brain of Jupiter. The very fact that we alter the sketch of a picture over and over again conclusively proves that we are dissatisfied because what we have drawn does not tally with the complete psychic picture in our brain. The human "being" has indeed become "becoming," like his divine archetype, but that psychic image cannot be readily coaxed down to the material plane in order to become tangible. The nature of the power is exactly the same, but in the case of the human individuals, it is hedged in with restrictions.

The third triune attribute of art is that it should chasten and elevate. This is the inevitable corollary of the opening statement of the Rishi that the pursuit of art is a sacred profession. In readily accepting such slogans as "art for art's sake" and a multitude of others of a more or less similar nature, we often lose sight of the moral and social values of art. Is it the object of art to give mere æsthetic titillation or has it some deeper purpose? Obviously, in the opinion of the Sage, it has a higher function to perform, a nobler purpose to serve and a greater duty to accomplish than a mere diversion or the delectation of mankind. In this particular aspect it is a spiritual "*sadhana*" or a religious practice in the most liberal sense of the term. For this "*sadhana*" one does not have to go to a church, or to a temple, or a synagogue, or a musjid. Under the blue canopy of the sky, sitting on a prayer mat of green grass, any one who cares to do so is at liberty to practise the religion of art.

Looking around us at the present time, one cannot but feel that the majority of the artists of today have completely lost sight of the ancient ideals. Instead of being the abiding monument of the spirit, art has become the plaything of the moment, changing with the ephemeral dictates of fashion or pandering to the baser instincts of man. It is a liberal profession which does not now liberate the spirit of man, but tends to fascinate and cloy rather than to elevate and chasten. It is no longer a noble expression of the highest self of man, but a mask of pretence or imitation concealing the real individual. Sir Frank Brangwyn, R. A., one of the greatest of modern masters, bewails this lack of spiritual inspiration in modern art in no uncertain terms.

Too long, he writes, Art has pandered to the lowest feelings of man and has become a pastime, making stunts to attract the idle. If Art hopes to take its right place in the future, it must be used to transmit the more noble and religious perceptions. This is the artist's part in the forward movement of mankind and he bears a great responsibility.

As I write, I have before me several brochures and catalogues of

various exhibitions held in India in recent times. To see these fills one with dismay. As I turn over the pages, the significant lines of Wordsworth, used in another context, come to my mind,—"As if their sole vocation were endless imitation!" One sees imitation Picassos, imitation Dalis, Imitation Rouaults, imitation pat-painters, imitation Sher-gils all along the line. We either wear the mask of the ancients or wear the mask of the moderns. Journalists hail these as examples of the modern movements in Indian art, as new experiments initiated by the new generation. But most of it is spurious and imitative. An artist can be unique only as himself. Remember, Picasso had no predecessor to imitate, nor had Matisse any, nor Paul Klee, nor Paul Nash, nor Paul Gaugin. They are unique because their artistic expression is a personal expression, an individual mode which had no earlier prototype to follow. They are not the slavish followers of an established school, but the founders of a distinctive style, the pioneers of a new type of self-expression, and the leaders of a long line of vapid and worthless imitators. Only those who have not seen the originals will be duped into acclaiming these imitations to be genuine works of art; to the cognoscenti they will always remain ineffectual attempts at make-believe and self-deception.

Why does it happen so? Why do the artists remain satisfied in choosing a style of expression which is not their own? A style which is not individual and personal, but follows in the wake of somebody else's self-expression? It is mainly because the inner urge is not strong enough to carve out a characteristic channel of expression. Where the artistic impulse is not sufficiently intense, conscious or unconscious mimicry of somebody else's style is inevitable. When we are deeply moved, we forget our play-acting, generally are ourselves and show ourselves in our true colours. Depth and intensity of emotion shake us out of accustomed slavery of familiar technique and compels us to adopt unorthodox, unhackneyed, unimitative and, hence, individual ways of self-expression. When the artistic impulse is sluggish or forced, the mind naturally has recourse to manipulative jugglery or technical fireworks in order to hide the lack of emotional profundity; for technique, like words, was given to man to hide his thoughts,—or rather his lack of thoughts. Many people ask me for advice as to how to get out of this rut. I confess I do not know of a panacea for all evils that art is heir to. But I somehow feel that old Polonius' advice to his son will fairly meet the case:

> To thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man.

B. SEN

THE SYMBOLISM OF TRUTH

[**Lt.-Col. R. P. Morrison,** who served in India years ago, has been a writer for many years, his articles and stories appearing sometimes under his own name but more often under pseudonyms. In this thoughtful study he adds his testimony, in regard to the Christian scriptures, to the truth which Mme. H. P. Blavatsky supported in her *Secret Doctrine* with a wealth of evidence, namely, that none of the mythological stories in the Brahmanas and Puranas or in the ancient Mazdean, Greek, Roman or Jewish scriptures "are meaningless and baseless stories, intended to entrap the unwary profane: all are allegories intended to convey, under a more or less fantastic veil, the great truths gathered in the same field of prehistoric tradition."—ED.]

It has been said that "Spiritual truth must be spiritually discerned," but it is seldom that this axiom is borne in mind when the effort is made to study the things of the spirit in Western countries. Spiritual truth, as embodied in all the great religions of the world, is born in the East and dies in the West; and this truth—which could easily be verified—is symbolised in nature by the movement of the planet about its axis, making it appear that the sun rises in the east and sets in the west.

The man of the East is a mystic by nature, and realises that in the present state of human mentality spiritual truth cannot be made a matter of practical politics. He knows instinctively that he must "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." The gradual loss of the life power of spiritual truth begins when the practical mind of the Western man attempts to literalise it, and thus to render unto Cæsar the things that are God's. When the Western man realises that spiritual truth and its natural expression are correspondences but not likenesses, the sun of Truth will have risen to set no more, until slowly but surely the correspondence will become a likeness.

All the world's great religions are couched in the language of symbols, because there has never been a human language capable of clothing truth as distinct from its appearances. But the attempt of the Western man to literalise this symbolic language has brought a conflict between religion and science in which religion has suffered a series of defeats which it has barely survived. This, now rapidly approaching "death," however, refers to the clothing of organised religion only, and not to the spirit within; and the revival—for which all humanity is anxiously waiting—will come when the old lesson has been learnt by the man of the West: that "the letter killeth...."

The Biblical story of the creation of man provided one of the first of the heavy defeats religion has suffered at the hands of science, when Darwin produced his *Origin of Species*. Because the practical mind of the Western man had taken this symbolic narrative literally, the first blow was struck at the book hitherto accepted without question as " the inspired word of God." If—as science could prove—men and women were not the outcome of one Divinely created pair, the story of Adam and Eve as given in the Bible became nothing but a fairy-tale. But if this Biblical account of how God created men and women is not read in its literal sense but studied in the light of what Swedenborg termed " correspondences, " a truth may be found in it which will not conflict with the discoveries of science.

The creative power of life is the outcome of the conjunction of its two main qualities of Wisdom and Love, represented by man and woman ; man representing the guiding and controlling power of the intellect, and woman the love or animating principle of life. This allocation of qualities to the two sexes would have been accepted without question in the nineteenth century but is, perhaps, open to question now, when so many women have proved themselves the equals of men in the intellectual world. In the main, however, man is still governed by his head and woman by her heart, bearing out the claim that man represents wisdom and woman love. And wisdom, the directing and controlling power of life, must build the form which love animates. Thus, in the Biblical allegory of Adam and Eve, man (wisdom) must appear first on the scene and woman (love) can become apparent only when clothed in a form supplied by man—hence the " rib " which had to be taken from Adam to create Eve. It is, however, the prerogative of woman to give life to both forms.

All these Biblical allegories represent mental states and were never intended to be taken as historical facts. " The Garden of Eden " represents the state of the Individual Spirit before birth into a material world, a state in which there is no knowledge of good and evil. In this state, the spirit goes " naked," *i. e.*, has no need of that mental disguise which all must wear, in some form or other, in a personal world. And the birth of the individuated spirit into the world is symbolised by the story of Adam partaking of the fruit of the tree giving the knowledge of good and evil, when the desire for " clothing " is at once felt, and the spirit begins to assume that mental disguise which becomes known as the personality.

There is no conflict with science here. And similarly with all the other allegorical stories of the Old Testament, which can be worked out on similar lines by the laws of correspondence, but space does not permit of further examples here.

The Western man of religion,

however, insisting upon a literal sense to these stories, possessed no argument with which to oppose scientific pronouncements and so was forced to abandon one position after another until he was compelled at last to admit that a large portion of "God's Word"—the Old Testament—was not inspired truth but "Jewish history." He still clung tenaciously to the literal application of the New Testament, however, assuming it to give the historical record of the life, teachings, miracles and death upon the cross "in atonement for the sins of the world" of a God-man named Jesus, a Jewish carpenter, who—in some miraculous fashion—was "born of a virgin" and was "the only begotten Son of God."

Science had no pronouncement to make upon the life of Jesus, which did not come within its province, and so for a time the man of religion was able to maintain this position unchallenged by all but a few seekers after truth who threw doubts upon the authenticity of the Gospel stories. But as these attacks were known only to a small circle of intellectuals interested in such things, they had small effect upon religion's final stand. With the spread of education, however, the masses were less inclined to accept without question, what their "pastors and masters" told them, and then some rather awkward questions were asked, dealing with such things as Christ's miracles and his so-called virgin birth; when the man of religion, still insisting upon literal translations of the spiritual truth in the New Testament, was once again forced to abandon one line of defence after another, covering his final position.

Was there ever such a historical figure as Jesus of Nazareth, half-God and half-man, who gave forth the spiritual truth contained in the four Gospels, and accompanied his teachings with many miracles? As a symbolic figure, representing God manifest in the flesh and the sufferings which all who develop spirituality on earth must undergo in some degree or other, including almost daily "crucifixions" of the spirit, the birth, life and death of "the Christ" is truer today than it could have been some 2000 years ago. And the habit of trying to find "the anointed One" in a personal historical figure of the distant past is the most fruitful way to miss the grand reality of the living Christ who is awaiting discovery in the mind and heart of every man and woman born into this world, because the living Christ is that portion of the Divine Spirit which is the core of all humanity but is usually buried so deep beneath material layers of personal thought that it is—to all appearance—lost, until spiritual awakening occurs. And when this does happen (and each Christmas day "the Christ" is born anew in some mind and heart) the whole allegory of Christ's life and death is repeated in one way or another.

Some authorities claim that this

allegory is based on astrological mythology. In the northern hemisphere the 21st December is the shortest day; and the 22nd, 23rd and 24th show no appreciable lengthening. But on the 25th December the day begins to grow, so the ancient mythological conception was that the sun was born—or reborn—and began to grow in power and glory on that day. Now December is in the Zodiacal sign of Capricornus, the stable of the goat. The brightest star, Virgo (the Virgin) is in the ascendant. The cluster of stars known as Bootes, the shepherds, are there in the background. And the three brilliant stars in the belt of Orion are to be seen coming from the East....

Whether this is correct or not is a matter of little moment. The spiritual truth thus presented in narrative form is true of all time, and such mysteries as the supposed miracles which Christ performed in the course of his ministry to mankind—and which are used now, as were the discoveries of science, by the opponents of religion, to ridicule the whole story—can be readily explained by Swedenborg's science of correspondences, and shown to be occurring constantly in our own day and times, as in the case of the Old Testament allegories.

Take, for instance, the marriage feast, when Christ turned the water into wine. Marriage is the correspondence to spiritual union between those two expressions of the Infinite Life called here Wisdom and Love, and water corresponds to the vital stream of the Divine Life as it reaches the circumference formed by material worlds such as this earth, whilst wine corresponds to this stream in its more spiritual aspect. Before this spiritual union can take place, the personality which is kept in being by the action of the "water" must yield up its life to the Spiritual Individuality, sustained in being by the "wine." This giving up of the life of the personality (which is not lost thereby, but merely expands to cover what corresponds to a much vaster area) occurs when "the Christ" is born in the mind and heart, and so Christ must attend this "marriage" between the personality and the Individuality and turn the "water" into "wine."

All the other so-called "miracles" in the New Testament can be explained in the same way and shown to be occurring in our own day and times, and not records of supposed miraculous happenings of some 2,000 years ago.

It has been supposed that Biblical prophecies of the second coming of Christ relate to some miraculous event in the distant future history of the world. But, in actual fact, there is no "second coming" because when the Christ (or Spirit of Truth) comes to any man or woman, He—and it may be added, She—never departs but gradually absorbs the shadow which the light of Truth had cast upon the screen of matter. In a similar manner, such supposed events of a problematical future as

"the end of the world," "the last judgment," and the gaining of "everlasting life" refer in fact to mental states.

The second coming of Christ has been described as a spirituo-mental state, and this applies also to these other supposed events. The end of the world comes to each man and woman in turn as they gain the realisation that the material world is but the distorted shadow of a spiritual reality and thus their interests become more centred upon the inner reality and less upon the external correspondence such as wealth, social position and so on, fulfilling the old command: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt...."

"The end of the world," we are told, "comes like a thief in the night," and this because the end is to mental states and not to the physical globe. Revelation states that on the last day, some will be "caught up to heaven, and some left on earth"; but those literal-minded people who expect that some day, in the far future, men and women will be seen soaring skyward, like balloons, while others are left on earth, gaping foolishly at this phenomenon, could find no law, either spiritual or material, to support such a conception. But when the inner mind becomes operative on earth—and this state has been likened to the birth of the Christ—the man or woman in whom it occurs might be said to have been "caught up to heaven," with regard to their minds, at least, but the bodily organism can never defy the law of gravity.

The ordeal of "the last judgment" refers to that state which all must undergo when they experience that spiritual awakening which shows them their personality stripped of all the veils of flesh designed to show it in the most favourable light. Who would care to stand the test of being stripped of all pretence? Each man or woman possesses some mask behind which he hides—the "clothes" which Adam donned to hide his nakedness. And in our present day and times many are undergoing this painful ordeal and finding themselves mentally naked amongst their clothed companions. The truth of this is evidenced by the many nudist colonies which can be found in the present day, and who thus practise the external correspondence to this dread ordeal.

And yet, those who are undergoing the fiery trial will find an abundant reward when it has been passed in that "peace which passeth understanding," and in the freedom of the spirit which is the only true freedom to be found anywhere in the universe.

Seek ye the truth, and "the truth shall make you free."

R. P. Morrison

AN APPRECIATION OF VAISHNAVA LYRICISM

[The rich poetic output by the devotees of Medieval India, for all its influence in this country, has been comparatively little known outside. **Shri Lalmohan Mookerjea**, himself a Bengali, who writes here of Vaishnava lyricism, has collaborated in the translation of a number of the lyrics of Chandidas and Vidyapati. The few of these included in this article reveal the lofty thought which was the leaven of the Bhakti movement.—ED.]

It is difficult to grasp the beauties of the flights of the Vaishnava poets, specially of Chandidas and Vidyapati whose songs constitute the highest spiritual literature of the Bengal Vaishnavas.

To understand the trend of thought in the proper spirit we must note that Vaishnavism was no new cult even in the days of the fifteenth-century Chandidas and Vidyapati. It was current in South India long before. Sri Chaitanya of Bengal introduced some novelty therein and reconverted, so to say, the whole of South India. No other religious reformer has more successfully put new thoughts in the old classic forms. He laid greater stress upon the transmutation of the Self into Divinity through Love, idealising like Chandidas and Vidyapati a century before, the relation between the lover and the beloved—Krishna and Radha. The Post-Chaitanya poets swelled the strain. This sheds some light upon the clime of origin of such outbursts of ecstasy. They were Indian poets, imbued with the teachings of Indian philosophy and Oriental mysticism. Indian mysticism led to various religious views such as the cult of Vedanta and the Tantra cult, but triumphed in the cult of Bhakti or self-forgetting devotion. Again, the last had been developed into yet another form "Sahaj" (the natural development of the individual ego towards coalescence with the Divine). The theory was that man could naturally attain intuition into the scheme of the Universe by beginning to know himself. That is, Man must realise himself, realise his relation to woman, so that he may appreciate the relation between the Soul and the Divine.

THE NATURE OF MAN *

"Man," on everyone's lips, "Man"—
Ah, what is the nature of Man?

Man is unique, spirit manifest,
Man is a marvel, hidden within.

Lost in illusion, men among men
Know not the truth of inner Man.

Man's love is hid from all without;
He feels it well within his heart.

* This and the following translations are by Lalmohan Mookerjea and Erling Eng.

A real man recognizes Man's nature ;
Man is most Man in this recognition.

Rare the illumined, and illumination
In which man comes to know himself.

The real Man, dead without to those
Who do not know him, dwells within.

The true signs of Man, his great ideas,
Surpass our common comprehension.

A perfect man is rare on this earth,
And his nature is rare.

Chandidas says,

All are rare ;
Who can know the inner secret ?

SAHAJ

Dark is the mystery of mortal woman,
Who can unravel the sense of her riddle ?

Not even the gods have understood her,
She in whom nectar and venom are mingled.

Just as the edge of a lamp flickers
About its calm and luminous cone within,

And an insect, seeing its dazzle, is drawn,
Whirling to death in it on withering wings,—

So all the beings of the world are drawn,
Fall down, and die in leaping fires of lust :

Save he who of love knows the true flavour,
Who can taste the nectar, avoid the venom.

Like the swan and brahmini duck, skim always
Milk from the lotus stalk, leaving water,
Unless you learn to do this,

Where will you ever find love ?

Asks Chandidas.

Chandidas and Vidyapati belonged to this School of thought ; hence the peculiar structure of their poems as lyrical dialogues between the lover and the loved.

RADHA'S SONG

Now you have forsaken me
What can I cry, Lord,
Lost, young, in such love ?

Oh, to drown in the ocean
Still calling your name,
Fulfilling love's longing,

Be reborn as you, Lord,
Make you my Radha,
Love you and leave you,

Wait, bewitching, with flute
Beneath the Kadambha
When you go to the Jumna,

Make you lose your balance,
Blowing sweet music,
Maiden most high-bred,—

Sings Chandidas : then,
Only then, can you know
Love's grievous longing.

To have just ideas of the allegory, it may be taken that "Radha" represents the human Soul, the *duti*, mediator or messenger. "Krishna" of course is the Divinity.

The moods of the lyrical poems can be classified under several heads : *Santa, Dasya, Vatsalya, Sakhya,* and *Madhura* (Calmness, Devotion, Parental Love, Friendship and Sweet or Conjugal Love).

In order to appreciate Oriental mysticism, specially in connection with the metaphysical lore of the land, one must know something about the Hindu view of the working scheme of the world. Insistent and pertinent questions were asked about the first appearance of the life-impulse. Hence the assumption of eternity or eternal energy in space and time. "Creation" was explained as a spontaneous manifestation from the passive or potential to the dynamic state. The form of matter as the seat of energy is wholly determined by the amount of energy and the state in which it remains. Steadfast in introspection, the idea of Indian philosophy is to go back to the fountain-head of the primal

energy, which process is simply put as Realization.

Modern physics offers a similar hypothesis. Matter was supposed to be composed of molecules, molecules again composed of atoms, and the atom also was taken to be a particular combination of protons and electrons. Now the atomic bomb has proved that the energy in the atom is enormous beyond human comprehension. Thus the idea of eternal energy latent in the forms of matter cannot be wholly discredited.

With similar ideas the Hindu mystics worked out that the flow of Universal Energy was always putting itself in different states with various names and manifold appearances, thereby getting confined and stagnant.

In the light of such views the Universal Soul is taken to be the fountain-head of Eternal Energy; and individual existence (form and appearance in Time), the manifestation of individual soul (a part of the whole) guided by the life-impulse. This Universal Soul is identified as the Eternal, the Infinite Bliss under the name of Krishna. The individual soul guided by the life-impulse expands in concentric ever-growing circles. In a word, worldly existence involves moving outwards, away from the centre. The individual soul guided by this propensity of evolution feels constrained so long as it fails to realize its own identity. The irresistible fascination of the centre, *i.e.*, Krishna, prevails from the moment the individual soul regains its consciousness. Then and then alone the flow of Energy gets reversed—

> When that which drew from out the boundless deep
> Turns again home.

Thus the songs of the Vaishnava poets elucidate the separation, the yearning for reunion, and the Supreme bliss in consummation between the individual and the Universal Soul.

A proper study of the Vaishnava poet reveals a poetic sensibility drenched deep in mysticism. Poetic mysticism can be interpreted as that tendency to bore deep into the world of Infinitude, a disposition to prostrate the Mind before the Eternal Will and to bring the mysteries of faith close to the simplest facts of daily life. Inseparable from this was the creed of longing and of loss, which sought to spring from earth and to create its own heaven. The longing to have this sweet pulsation of feeling ever coursing through the human nature, constitutes the "lyrical cry." Again, as in Shelley, an intellectualised aspect of that desire shaped an eclectic idealism which recoils from everything unattractive—a love of beauty which excludes the attribute of strength. So it was possible for the Vaishnava mind to conceive of Brindaban, an ideal world where "music and moonlight and feeling are one."

Now about the most inimitable loveliness of verse-music. Some of these poets at least, by instinct of verbal selection and charm of sound, come nearest to expressing the half-

inexpressible—the secret harmonies of beauty. We may define poetry as "the most intense expression of the dominant emotions and the higher ideals of an age"; yet we fail to convey any idea of the æsthetic bliss associated with the memories of the Vaishnava lyrics. These were actually sung. Their ineffable charm lies in the changing intonations and only awakes in the style of music which is wonderfully soft and melodious. And they were for the heart; so their exquisite lyric charm and musical appeal filter down to the masses. Herein lies the secret of their popularity. Through the centuries they have claimed the sympathies and thrilled the imagination; they awaken a spirit of joyous abandon and tender sympathies in the masses wholly unconscious of the higher ideals of the age. Yet this is not all. In these lyrics the thinker penetrates to knowledge through the reciter. At every instant, a calculated word which seems involuntary, opens up, beyond the veils of tradition, glimpses of philosophy.

Natural rays of feeling are refracted the moment they enter the poet's imagination. We have to note that it is not the theme acting on the poetic mind, but the poetic mind acting upon the theme. It is a symbol of illimitable passion drinking in illimitable sweetness—an image of that rapture which no man can ever reach, because it soars so far from earth, because it is ever rising with an unflagging intensity, despising old delights—thus purging the heart of carnal appetite and softening the gleam of desire in the wistful eye. The theme is, in short, the love of abstract beauty, of a lofty ideal at some time or other to be realised, rather than love between men and women as they were and are—that love which rises into supreme and divine charity. It is exactly herein that the genius of the Vaishnava poet attained the sublime height of a seer. Associations of human love were woven into the exquisite texture of a grand poetic imagery of the highest truth—the eternal relation between Man and God. All types of human love were conceived to be only the faint images of the different phases of Divine love and the different attitudes of the devotee towards the Supreme Being. This devotional strain, which runs through all the poems, redeems them far above the ordinary love-lyrics and amorous literature, and infuses an irresistible charm of human interest.

Traditions of Indian philosophy identify Divinity with Supreme Bliss, the nature of which, however, remains ever inexpressible. But, for conveying some idea to the masses, it can be best expressed by analogy in the highest form of human bliss that is associated with love between a girl and her lover. Against the ever-alluring vision of Brindaban bathed in gleams of moonlight—where "sweet is the gathering, the sport, the laugh; sweet, very sweet, is the sportiveness of bliss," the

ecstatic thrill of love as felt by Sri Radha enraptures the heart of the poet. Sentiments of yearning in separation from the beloved Krishna, seem to take a gentle rise at first, when, even like a dream of bliss, through the aching mind flashes the memory, sorrow-entwined. When the pangs intensify, the poet makes the love-lorn Radha cry out in anguish, "O my Lord who art even compassionate to the wretched, when shall I have a sight of thee? My heart, pining without a sight of thee, is wandering; what shall I do, O my beloved?" "Just as the fragrance of the best kind of sandalwood increases with rubbing, so are the beauties of the verse revealed afresh with fresh discussion." Vidyapati sang of the ecstasy of reunion after the torments of separation in the following lines:—

How shall I describe, O my friend! the extreme joyfulness of this day?
After an age Madhav has come to my house.

To our poets again. In the abandon of joy, a transformation entrances the soul and sensual feelings are sublimated into ecstatic adoration of the ideal. The faithful delineation of a lover's psychology in some of the poems presents a beautiful picture silhouetted against the romance of Brindaban:—"It is an autumnal moon, a soft wind is blowing, the woodland is saturated with the perfume of flowers. The Gopis forget their home, they forget their bodies...." The inner significance and the poetic creed become thus palpable at last. It is nothing but the creed of renunciation in the garb of romance. The Vaishnava poets revelled in ecstasy under the dominance of soul; their souls were wedded to the cult of Bhakti. And Bhakti was the expression in terms of emotion of the age-old ideals of India—that of renunciation, presented so often in other terms, those of asceticism.

Eternality, latent in the mind of man, within the narrow confines of space and time, is in every instant manifesting itself in new thrills of bliss at the consciousness of its majesty; so, ever and anon, it sends out a call to humanity. Through the ears, it passes straight to the heart and enthrals the soul. Man, too, listens to this call and tries to express it,—despising all the shackles of the objective world. The ecstasy catches the imagination, the sense of sublimity sanctifies the human heart into a citadel for the Divinity. In moments like these, the æsthetic significance of life is discovered; "Beauty is truth, truth beauty." In the poet's effort to approach the deeper spirituality of the universe through self-confidence, language has to transform itself into assonance—to make itself totally independent of the subject-matter. It is an attempt to spiritualise literature from the old bondage of rhetoric, of exteriority. Like Browning's poems, all Vaishnava poetry is an attempt to put the infinite into the finite. So Vaishnava poets cannot despise the joys of life; to them the finite is not the rival or the antithesis but the very language of the Infinite. And it is love that makes the two one by endearing the Deity and deifying Love. Through love man approaches the divine, and life acquires significance.

LALMOHAN MOOKERJEA

NEW BOOKS AND OLD

WHAT IS CULTURE?

[Below we print the report of the review of *Notes Towards the Definition of Culture* by T. S. Eliot,* presented to the Discussion Group of the Indian Institute of Culture at Bangalore by **Prof. Marcus Ward,** on January 29th, 1949.—ED.]

T. S. Eliot, American-born Englishman, will perhaps look back on the year 1948, an unhappy year for most of the world, as the climax of his own career, for in it he was made Doctor of Letters at one of the greatest universities, was elected Nobel Prizeman, and was appointed to the Order of Merit, the latter perhaps the most unambiguous honour that can come to any man. He began the year with the writing of this book, important, pregnant, difficult.

The book began to take shape several years ago in a number of papers which have been gathered up, revised and co-ordinated in the introduction and six phases of argument here presented. As an appendix Eliot adds a chapter on the Unity of European culture which was originally a series of broadcast talks to Germany. Students of modern social and political Christian thought will note with interest that Eliot prefaces his work by acknowledging his debt to V. A. Demant, Christopher Dawson and Karl Mannheim. Your reviewer cannot speak with much knowledge of the last writer but he would commend the writings of the first two, and in particular Dawson's *The Making of Europe*, and Demant's *The Religious Prospect* and *Theology of Society*.

Eliot writes having in mind a particular class of people—most of us indeed —who *think* that they carry on the business of life in accordance with the ideas of what they hold to be right and good. But very often this is not so. We use words as substitutes for ideas and ignore the meaning and the implication of the words we use. Has it not been said that words are the money of the foolish; the counters of the wise? He writes to help to define that much abused word CULTURE which means the way of life of a particular people living together in one place. His plan of attack is set out in the Introduction.

First he distinguishes the three principal uses of the word to plead that when we use the word in one sense we should do so in awareness of the other two. Next he exposes the essential *relation* of culture to religion, in reference to the fact that no culture has appeared except with a religion. Three chapters are then given to an account of what Eliot believes to be the primary conditions for culture. Finally he attempts to disentangle culture from politics and education. There is here a statement concerning "new civilisation" most apposite to our condition here in India now.

Eliot argues that CULTURE differs according as we are thinking about the

* Faber and Faber, Ltd., London W. C. I. 124 pp. 1948. 10*s*. 6*d*.

development of the individual, the group, the society, and that each of these depends in turn on the next. Hence the culture of society is the basic term of reference. As something to be achieved by deliberate effort, *culture* is easy to understand when we are concerned with the self-cultivation of the individual against the background of group and society and similarly of the group in contrast to the mass of society. The difference between the three uses is best understood by asking how far, in relation to individual, group and society, the conscious aim to achieve culture has any meaning. A consideration of certain cultural activities leads to the conclusion that we find culture not in any individual or group but in the pattern of society as a whole. The culture of individual or group cannot be abstracted from society as a whole. The full view subsumes all three senses at once. This leads to the generalisation that culture is simply that which makes life worth living so that we can say in respect of some vanished civilisation that it was worth while for it to have existed.

In regard to the thesis that no culture can appear or develop except in relation to a religion, Eliot stresses that *relation* may lead to error. Because culture and religion are different aspects of the same thing, the word "relationship" is not really suitable. Nor must we say that religion and culture are identical because culture includes all the characteristic activities and interests of the society. For example, and here I translate Eliot's terms from England to India, it includes Sivaratri, the Test Match, rickshaw wallahs playing cards by the roadside, massala dosai, Srirangam, Bharata Natya, the cinema, etc., etc. Each can make his own list because no culture is perfectly unified. The point is that we can speak neither of relationship between culture and religion nor of the identification of culture and religion. Perhaps the only way to break the dilemma is to say that the culture of a people is the incarnation of its religion.

In a consideration of the class and the élite, to which I believe an interesting footnote on caste might be added, Eliot justifies the existence of a graded society. On the presuppositions that the primary vehicle for the transmission of culture is the family and that in a highly civilised society there must be different levels of culture, it follows that the transmission of these levels requires groups of families persisting in the same way of life. And this leads on to a theme, cropping up in several contexts, that a people should be neither too united nor too divided if its culture is to flourish. The unity with which Eliot is concerned cannot be expressed as common enthusiasm or common purpose, but must be mainly unconscious. It can therefore be best approached by a consideration of the useful diversities and indeed Eliot does not hesitate to speak of the vital importance for a society of friction between its parts. Men are not machines so that friction means waste of energy!

In the course of an examination of several types of culture relation between the nation and different kinds of foreign area, Eliot has a paragraph on India which may annoy some but which mature reflection will probably convince of having no little degree of truth. Indeed all through this most impressive argument one comes across

ideas which, whether by agreement or by antagonism, relate very closely to the problems of our present circumstances. At the same time a good deal of mental translation work is required inasmuch as Eliot is writing from a particular background.

This is especially apparent in the chapter on sect and cult. He states that his ideas have particular interest for Christians concerned with Christian reunion and yet these should be of concern to everybody except those who would advocate a kind of society which would break with the Christian tradition. Here, then, though in another context, we find discussed the kind of problem connected with the idea of a secular nation. He concludes that without a common faith all attempts to draw nations closer together in culture will produce only an illusion of unity.

Here this review, mainly descriptive, and incomplete at that, must end. Yet even the most cursory study is enough to demonstrate the importance of this book, less perhaps for its conclusions—and the reader who likes to have everything taped, and red-taped, will be disappointed—than for the tremendous issues raised. There is material here for a whole series of discussion groups—not least among the activities of an Institute of Culture!

A. MARCUS WARD

Whitehead's Philosophy of Time. By WILLIAM W. HAMMERSCHMIDT. (King's Crown Press, New York; Geoffrey Cumberlege, London. 108 pp. 1947. $2.00 and 11*s.* 6*d.*)

The above work, which is probably the doctoral thesis of the author and has been published "without the usual editorial attention of the Columbia University Press" of which the King's Crown Press is a division, is not meant for laymen who wish to have a readable account of Whitehead's conception of Time. It deals with a difficult subject of contemporary science and philosophy, and as the exposition is couched mostly in the words of Whitehead himself, whose terseness and neologisms are well known, it makes heavy reading. Those who are not thoroughly conversant with the thoughts and terminology of Whitehead will find it difficult, if not boring. It is a pity that before there are commentaries on Whitehead's writings there should be criticisms of his theories. The reviewer only hopes that Dr. Hammerschmidt will turn his attention now to a clear and comprehensive exposition of Whitehead's philosophy in intelligible English in his own words before taking up some other aspects of that philosophy for criticism.

This small book of five chapters, an introduction, a glossary, a selective bibliography and notes, is admirably conceived as it makes very little unnecessary digression from the main theme and clusters its discussions round the central problem of Time. In the first chapter the author brings out the presuppositions upon which Whitehead's theory of time depends and also the successive stages of his thought together with the problems that engaged his attention most in each stage. His treatment of Nature comes in for special consideration here.

The next chapter is devoted to Whitehead's conception of temporal transition and atomic events—here the

intricacies connected with the ideas of points, events, velocity and becoming are indicated. The concepts of actual occasion, prehension, mental and physical poles and continuity are also discussed.

Whitehead's peculiar conception of Extensive Abstraction, with points as derivatives of primitive relations of regions, comes in for treatment in the third chapter. His " abstractive sets " and " geometrical elements "—points, lines, surfaces and volumes—are here discussed.

The fourth chapter on the Order of Durations is the most recondite of all and the reviewer does not claim to have understood every sentence of it. To explain durations and their relativity as understood by Whitehead, the author has taken the help of certain diagrams but the reviewer has the feeling that there is something wrong towards the end of p. 61 in the exposition of Figure 4. The space-time of " presentational immediacy, " the meaning of " contemporary, " and temporal and spatial orders are all discussed in this chapter.

The last chapter, the most important and fortunately less obscurely put, deals with the reality of Space-Time. Here the reader will come across the most important of Whitehead's latest ideas—process, eternal objects, time as extension, time in causal efficacy in its threefold aspect of past, present and future, time in presentational immediacy and the ontology of space-time.

The small glossary is not sufficient to give a clear idea of the concepts with which Whitehead deals, sometimes using his own words. The selective bibliography should prove useful. A reference to Whitehead's personal statement in the *Philosophy of A. N. Whitehead*, published a short time before his death, might have been added.

The book is more expository than critical. Though here and there the author attempts a criticism of individual points of Whitehead's philosophy, it does not touch his basic assumptions or fundamental concepts. The thesis has value in bringing out the development of Whitehead's thought on an important topic through his successive writings—that value would have been greatly enhanced if the author had taken at least double the space in clarifying his points and elaborating the thoughts of Whitehead. The book would be less repellent if the linguistic garb became less stiff. As the subject itself is difficult the author should help his readers in understanding him by a clearer exposition and less use of the technical language of Whitehead except for familiarising them with the latter's terminology.

H. D. BHATTACHARYYA

Jnana-Yoga. By SWAMI VIVEKANANDA ; translated into French by JEAN HERBERT. Fourth Edition. (Éditions Albin Michel, 22, Rue Huyghens, Paris. 506 pp. 1936. 570 fr.)

The recent issue of a revised and enlarged edition of this excellent collection of the lectures of Swami Vivekânanda, first published in French in 1936, is a good sign. Swami Vivekânanda was an admirable exponent of the wisdom of Vedanta to the West. A letter from the late Romain Rolland and an appreciative preface by Paul Masson-Oursel add to the value of the collection.

E. M. H.

Via Dolorosa: An Epic of Dutch Resistance. By EUGENE VAN HERPEN. (Andrew Dakers, Ltd., London. 656 pp. 1948. 21s.)

For five harrowing years—from 1940 to 1945—Holland was under German occupation and participated in the baneful "benefits" of the Nazi New Order. Its pattern and rhythm were about the same everywhere. Fifth-columnist activity burrowing into the defences—a week's *Blitzkrieg*—a terrifying knock-out blow—a slow remorseless attempt to achieve on the psychological plane the decisive victory denied on the material plane—the drama of David pitted against Goliath—a fierce, impossible and hopeless struggle—the bird of hope defying defeat and refusing to be silenced—the faint pin-point of light at the end of the long tunnel of suffering—victory at last! Something of the crude horror and something also of the underlying poignant tragedy are deftly suggested in countless stories and poems, for example in Maugham's short story, "The Unconquered." Mr. Van Herpen's "Epic," on the other hand, by the weight of its comprehension and the sheer pressure of its cumulative detail, does vividly and luridly evoke the Gorgon-head of Nazi tyranny in the occupied countries. How can flesh and blood have stood it? The mere reading of this story of resistance to a ruthless oppressor is an excruciating experience.

Evil is many-limbed and ubiquitous, or so it seems; and hence a parallel "epic" might be written—if it has not been already—about other modern resistance movements, the Chinese against the Japanese, for instance, the Polish against the Russians, even the Indonesians against the Dutch themselves. Certainly, the Nazi agents in Holland and their unblessed local "collaborators" have a lot to answer for, and the picture that Mr. Van Herpen has drawn is fearful to a degree. What is the moral, then? War is evil; total war is abysmal evil. So great are the odds in modern warfare that the disputants, in their desire to achieve victory at any cost, are prepared to make casualties of truth and goodness, charity and even humanity. Like Comus's glistening wine and magic wand, the heady wine of racial arrogance and the blighting wand of total war turn men into beasts, who do not even recognise the foul transformation. Nevertheless, there is always, even at the perilous edge of the No, a clear streak of the Yea; on this alone can we ground the lean sky-labouring tower of hope. Bruised and broken in body, Holland yet managed to rediscover her soul. Her children—bleeding and famished but unvanquished—patiently trekked along the *via dolorosa*, till they saw, as they knew they would surely see, the day of victory. It is somewhat of a *Mahabharata* of recent European history, as comprehensive and also as moving and as melancholy as that; a record of human nature at its best and at its worst.

K. R. SRINIVASA IYENGAR

Mesmerism. By DOCTOR MESMER (1779), with an Introductory Monograph by GILBERT FRANKAU. (Macdonald and Co. (Publishers) Ltd., London. 63 pp. 1948. 6s.).

Mesmer's *Mémoire sur la Découverte du Magnetisme Animal* (1779), of which this is the first English transla-

tion, is a straightforward account of Mesmer's early cures and of the treatment accorded him by those who could not grasp or would not admit the theories which he advanced to account for them. It makes far easier reading than the succinct "Propositions" of 1775 which here follow it though these will well repay study unprejudiced by the scant esteem in which, for all his respect for Mesmer the scientific pioneer, Gilbert Frankau holds Mesmer the philosopher.

Mr. Frankau's monograph is a good if a somewhat sketchy guide to some aspects of Mesmer's career, but his objection to the term "Occultist" being applied to Mesmer is apparently symptomatic of the preconceptions with which he approaches his enigmatic subject. Thoroughly convinced that the main source of Mesmer's healing abilities was "almost certainly some form of pre- or post-hypnotic suggestion," he brushes aside Mesmer's own explanation of the transmission to the patient of a rarefied magnetic substance which he called animal magnetism, remarking parenthetically that "never did a stumbler towards scientific truth cling more obstinately to an unscientific premise."

Consistently with this assumption Mr. Frankau repeats the mistake of Miss Nora Wydenbruck, whose *Doctor Mesmer: An Historical Study*, was reviewed in THE ARYAN PATH for June 1948, in fathering upon Mesmer by implication the train of unwholesome developments in psychic theory from the hypnotism of Braid to Freud's psycho-analysis and the suggestibility doctrine of Coué.

His repudiation without a public examination of Mesmer's theories, which are in harmony with those of the ancient East, consorts ill with his recognition that Mesmer's hand had "rekindled in eighteenth-century Europe the torches of a science partly known to its so-called pagan inhabitants and consistently practised by the oriental world through countless centuries."

A recognition of his own limitations is implied in Mr. Frankau's modest admission of "a conditioned pen," so far as his qualifications for the writing of medical history go. He writes, perhaps more truly than he knows and in a sense which he may not intend: "I must leave the fuller elaboration of my thesis to some writer of more knowledge, and maybe of greater objectivity."

E. M. H.

The Light Above the Clouds. By ADI K. SETT. (Thacker and Co., Ltd., Bombay 1. 60 pp. Rs. 5/-)

This is an "essay in self-realisation," says Verrier Elwin in his Foreword to this sheaf of thirty-nine poems in free verse by one who has the love of song in his heart and the song of love on his lips, a votary aspiring to ascend the Mount of Vision. He has, however, as he himself realises, still a long way to go before he is in possession of the "initial."

> Between the word that is spoken and the word that is mute,
> Between the hymn and the prayer, the song and the lute,
> I search for the initial.

For in several of his poems, *e.g.*, in "To a Snowflake," one seems to hear only echoes of the great masters. All true poetry is in some form or other an echo of the Oversoul.

G. M.

Yoga: The Technique of Health and Happiness. By EUGENIE STRAKATY (Indira Devi), with a Foreword by Dr. G. V. Deshmukh. (Kitabistan, Allahabad. 133 pp. Illustrated. 1948. Rs. 9/-)

Madame Eugenie Strakaty's book is a reminder of the fascination that Yoga has exercised on the European mind. The wife of a diplomat, a Russian by birth and a vegetarian by conviction, she became attached to this Oriental system much to her husband's dismay. Idle curiosity led to closer investigation and pupilage under Pandit Krishnamacharya of Mysore, leading in turn to the teaching of Yoga in China and other countries, to nearly seven hundred students. An enthusiastic exponent of Yoga, she makes on its behalf the rather dubious claim that in "India alone a philosophy exists which takes into consideration the whole man—his spiritual, mental and physical aspects." Even if the reader does not accept all that Madame Strakaty has to say about the therapeutic qualities of Yoga, he is bound to be interested in this record of a pilgrimage, sketchy though it be, which takes in its stride Russia, Czechoslovakia, Holland and China, and finds its ultimate goal in our country.

The more useful part of the book gives the *asanas* in detail. Illustrations from photographs (there are eighteen of them) exemplify each pose, and full instructions and necessary warnings are given in every case. In a country whose health record is not bright, and which cannot afford costly athletic appliances, the Yogic exercises ought to be more widely known and practised. An appendix on the general rules of health and a bibliography enhance the value of this study.

Such a helpful book deserves more careful proof-reading. A purist may forgive lapses from correct usage in one whose mother-tongue is not English, but he cannot excuse the printer for calling the author Indira Devi on the title-page but Indra Devi on the jacket, or perpetrating such blunders as "import" for "important" and "shar" for "sharp." These are, however, minor matters. This treatise on Yoga ought to win more adherents to a time-honoured and well-tested system.

A. F. THYAGARAJU

[It should be noted that the type of Yoga described by Madame Strakaty is not the Raja-Yoga taught by the Indian sages since time immemorial as a system of mind control and spiritual training. The Hatha Yoga scheme, which deals principally with the physiological aspect of man, with a view to establishing his health and training his will, is not without its serious dangers. Its *asanas* or postures, such as are described and illustrated, affect not only the physical body but also the psychic nature so intimately connected with it. They often bring about bad health and result in psychic and not spiritual development.

Some of the practices of Hatha Yoga are definitely very pernicious to health. It has been described as a perilous experiment if begun later than the tenth year of life, even for those who are of sound body and mind. Directions on a printed page and an occasional warning to be applied by those who consider that they need it are, moreover, no substitute for the personal oversight by a competent guide which might minimise somewhat the dangers.—ED.]

The Dignity of Man : Studies in the Persistence of an Idea. By HERSCHEL BAKER. (Harvard University Press, Cambridge, Mass., Geoffrey Cumberlege, Oxford University Press, London. 365+xiii pp. 1947. 27*s*. 6*d*.)

This admirable book combines a panoramic view of twenty centuries of European thought with the careful scholarship and all the attention to accuracy of detail which is compatible with so large an undertaking. Mr. Baker examines the Classical, Mediæval and Renaissance views of man's nature, and shows how deep-rooted is the idea of human dignity. At its best, this idea is expressed by a belief in the ability of man, as a rational being, to apprehend the working of a rational and orderly universe; and thus he learns how to guide his conduct by a rational, humanistic ethic, which justifies his high position in the order of things and makes possible an optimistic world-view—for man is "only a little lower than the angels." Even when pessimism prevails, when reason is dethroned and man is pictured as a being helpless and fundamentally depraved, depending on the arbitrary mercy of God, the idea of human dignity is not altogether extinguished. St. Augustine believed that the individual, though tainted by original sin, could in the end achieve everlasting life, while Calvinism helped to produce the doctrines of economic and political individualism which have so deeply influenced the last three centuries of European history.

The seventeenth century set new problems to man when he tried to evaluate his own nature and his place in the universe, problems which have not yet been solved. The present is an age of uncertainty and doubt, an age when men either relapse into indifference or else, eagerly looking for a faith to support them, are willing to grasp at any belief, secular or religious, which presents itself. At such a time, it is agreeable to look back to a period when optimism and comfortable faith seemed justified; and perhaps it is helpful, too, since it may assist in guiding us onto the firmer ground of a more satisfying interpretation of human nature and its dignity, and in restoring some of our lost confidence.

PATRICK BENNER

The History of Magic, Including a Clear and Precise Exposition of Its Procedure, Its Rites and Its Mysteries. By ELIPHAS LEVI. (ALPHONSE LOUIS CONSTANT); translated with a Preface and Notes by ARTHUR EDWARD WAITE. Fourth Edition. Illustrated. (Rider and Co., London, E.C. 4. 384 pp. 1948. 25*s*.)

Like the several other works of this learned Kabalist of the nineteenth century, *The History of Magic* is a storehouse of fact and legend about the occult sciences down the centuries. The scintillating style—one is tempted to describe it as bravura—the anecdote heaped upon hearsay anecdote with a lavish hand, conveys a wealth of information—and misinformation. The dangers of dabbling in the occult arts are clearly warned against by author and translator.

E. M. H.

Short Studies in the Upanishads. By DIWAN CHAND. (The Indian Press, Allahabad. 194 pp. 1948. Rs. 2/-); *Aspects of the Vedanta.* (G. A. Natesan and Co., Madras. 231 pp. Sixth Edition, August 1948. Rs. 2/-); *The Gospel of Swami Sivananda.* By K. S. RAMASWAMI SASTRI. (The Sivananda Publication League, P. O. Ananda Kutir, Rishikesh (Himalayas). 269 pp. 1948. Rs. 4/8).

These three volumes present in lucid and popular language the message of the Vedanta philosophy in its varied forms. The Upanishads are the chief documents on which the Vedanta in its vastness and variety rests. They speak of infinitude. It is incomprehensible in logical terms, yet realisable in the depths of one's soul by effort and discipline. Its transcendence and immanence are not exclusive of each other. Together they stress the consubstantiality of man and God. The moment man realises this, he becomes new. This transforming religious experience makes men no longer tremble as banished strangers before the supreme. Principal Diwan Chand in his *Short Studies* gives a lucid account of the great dialogues in the major Upanisads. His book is not, as he admits, a connected survey of the philosophy of the Upanishads, but offers a very good introduction to it.

Aspects of the Vedanta is an excellent compendium of the various aspects of Vedanta written by competent scholars. Each deals with a particular aspect and some essays answer the current criticisms of Vedanta. The view that Vedanta has no ethics is held even by a scholar like Schweitzer. He writes "that (Indian) mysticism is the correct world view, but, though correct, it is unsatisfactory in ethical content. The ultimate reality of the world is not moral (God is not Good) and the mystic who unites himself with ultimate reality is uniting himself with a non-moral being, therefore is himself not moral." The answer to this verbalism is given by Max Muller :—

> The Vedanta Philosophy has not neglected the important sphere of ethics, but, on the contrary, we find ethics in the beginning, ethics in the middle, ethics in the end, to say nothing of the facts that minds so engrossed with divine things as the Vedanta philosophers are not likely to fall victims to the ordinary temptations of the world.

Ramaswami Sastri's exposition of Swami Sivananda's philosophy gives us a full and vivid account of the Swamiji's writings and his influence on spiritual aspirants.

P. NAGARAJA RAO

Ancient Egyptian Religion: An Interpretation. By H. FRANKFORT. (Columbia University Press, New York; Geoffrey Cumberlege, Oxford University Press, London. 172 pp. 1948. 16*s*.).

Professor Frankfort, Research Professor of Oriental Archæology at the University of Chicago, is of the opinion that while "the fabulous antiquity of Egyptian civilisation and its stupendous ruins have always suggested a background of profound wisdom...the decipherment of the documents has disappointed centuries of expectation." Whether the present interpretation will lessen this disappointment—if, indeed, it exists outside certain somewhat scholarly but sterile circles—is a matter for the individual reader to decide, though perhaps this is not the intention of the author.

It must, indeed, be admitted that scholars as a group have made but little of the mass of available material, having been more concerned with reducing it to some order than with penetrating its inner significance. But what is truly remarkable is the almost total lack of attention to the singularly illuminating work of the late Mr. W. Marsham Adams, who in 1895 and 1898 published two profoundly interesting works on this subject, neither of which is mentioned by the present author.

When studying Professor Frankfort's interpretation we are at least presented with an attempt to discover an underlying unity amid all the apparent diversity, even though the unifying principle emerges as a conviction that the universe is essentially static. No doubt the Egyptians did postulate the changelessness of the Eternal, but that this is the key to the theological, mystical and initiatory teachings of the priesthood seems, we confess, very much open to question.

This being the case, we can hardly adopt it as one of the two principal reasons for the adoption of animal forms, or partially animal forms, for the Gods—the second reason being the "otherness" of animals.

It is to be noted that Professor Frankfort is among those who adhere, despite certain quite specific architectural difficulties, to mention no others, arising therefrom, to the view that the Great Pyramid is, or was, the tomb of its builder. If, however, the contrary view is taken, namely that it is the House of the Open Tomb, the tomb of the risen Osiris, whose birth, descent to the under-world, victory over Apap, resurrection and judgment of the dead were the most prominent features in the creed of Egypt, then much is explained, for on that doctrine rested the whole organisation of social life in Egypt, its calendars, its festivals, the duties of the monarch, the rights of the priesthood and the relations of the provinces to their paramount temples.

E. J. LANGFORD GARSTIN

Aspects of Science. By Sir C. V. Raman, N.L., F.R.S. (Nalanda Publications, Bombay 1. 109 pp. 1948. Rs. 2/4).

This collection of broadcasts contrasts the new physics with that of sixty years ago and offers the lay reader a comprehensible account of many of the little known and little understood phenomena in several scientific fields. Many will find these essays both informative and broadening.

The artist as well as the Nobel Laureate in Physics speaks in the study of "Light and Colour in Nature."

> The man of science observes Nature with the eye of understanding, but her beauties are not lost on him for that reason. More truly it can be said that understanding refines our vision and heightens our appreciation of what is striking or beautiful.

That enriching understanding he offers others in these essays in the measure of the listener's or the hearer's receptivity.

E. M. H.

Ideals and Illusions. By L. SUSAN STEBBING. (Thinker's Library No. 119, C. A. Watts and Co., Ltd., London. 218 pp. 1941; reprinted 1948. 3*s.* 6*d.*)

Much of the confusion and chaos in modern times, in the opinion of the author, is caused by the vagueness with which ideals are formulated. For instance, "civilised democracy." Most are content with considering Democracy a certain economic or political scheme for conducting the affairs of a country. They forget that

> the democratic ideal is founded upon the moral principle that *all men alike ought to be free and happy*. It requires a temper of mind free from suspicion of others, from hatred of the foreigner, and from intolerance. It requires further an active sympathy with those who are oppressed.

Judged in the light of this ideal many a democratic govenment today will be found sadly wanting.

The nebulous character of our ideals, further argues the author, is due to "the deterioration in moral *standards*," to lack of culture (which she paraphrases as activity of thought, a quick perception of what is beautiful and a passionate need for it, and humane feeling that transcends the bounds of one's own limited self,) and to disinclination to think and feel for oneself. Their combined outcome is "insensitiveness to the claims of truth." And "the end," concludes Professor Stebbing, "is the denial of reason." Hence the urgent necessity for re-interpreting ethical principles for every period "even if they are eternal and immutable." For then alone shall we be able to achieve workable clarity and certainty in our ideas (and ideals) and thus contribute the third fundamental factor (*i. e.*, ideas) in determining social change, the other two being, according to the author, economic structure and possession of power.

The author ends her lucid argument in an optimistic strain.

> The way before us is hard, but it is not impossible to make it lead towards a world where men can be free and happy because they are not afraid of the truth, however uncomforting, and have learnt that love casts out fear and brings peace.

In short, *Ideals and Illusions* is, in a sense, a sane and strong plea for the dynamics of democracy, which are mainly love of Truth and truth of Love.

G. M.

Via Tokyo. By CHRISTMAS HUMPHREYS. (Hutchinson and Co. (Publishers), Ltd., London, etc. 212 pp. Illustrated. 1948. 21*s.*)

That one of the Senior Prosecuting Counsel at the Old Bailey, sent to Tokyo to take part in the International Trial, should have been received by the Buddhists of Japan with the greatest cordiality is a proof of the strength of shared Buddhist convictions. The account is discursive, chatty, entertaining. The writer's responsiveness to the beauty of simplicity in Japanese homes and gardens is contagious. Some of the prose passages describing their charm and others conveying something of the impressiveness of a Zen Temple, are more poetic than much of the sprinkling of original verse. Many of the photographs, most of them taken by the author, are delightful.

Mr. Humphreys visited numerous countries on his round-the-world trip.

His account of his sojourn in each makes interesting reading, though his more significant experiences would stand out better, shorn of some of the irrelevant and personal material. One must decidedly dissent from certain of his *obiter dicta*, for all the assurance with which they are delivered, but Mr. Humphreys may be forgiven much for the sake of his justly high tribute to Mme. Blavatsky and her writings.

E. M. H.

Mahatma Gandhi: An Interpretation. By E. STANLEY JONES. (Hodder and Stoughton, London. 208 pp. 1948. 7*s.* 6*d.*)

The author is an evangelist of international fame who here has essayed an interpretation-*cum*-appreciation of Gandhiji. He has come to the conclusion that the subject of his study "made the Cross a deed," whereas many Christians have made of it a mere "doctrine." In Gandhiji antitheses are strongly marked and moulded into a mosaic of "the terrible meek." His philosophy of *Satyagraha* and the place of fasting in it are adequately explained; so is the symbolism of Sevagram, the spirit of which, inasmuch as it enshrines the soul of India, the author would very much wish to see leavening the policy and programme of New Delhi. In the modern atomic age, with its stress on, and show of, physical force, Gandhiji is a beacon pointing to the puissance of the Soul.

If the atomic bomb was militarism's trump card thrown down on the table of human events, then Mahatma Gandhi is God's trump card which He throws down on the table of events now—a table trembling with destiny.

Thus, Gandhiji represents not only the East but also the West, because the Soul of Man knows neither caste nor clime. The author's appeal, therefore, to the designers of the New India of Gandhiji's dreams is to take special care of Character.

If the character breaks, the confidence breaks, and if the confidence breaks the country breaks.

There is, however, one aspect of his argument on which the Indian reader particularly would have desired the author to be a little more "charitable"; namely, in his reading of the implications of the Law of Karma, and incidentally in his explanation of Gandhiji's stand-point on the matter of conversion, true and false.

The style is as delightful as it is disarming. And there is no doubt that the book will serve as a bridge between India and the Western world.

G. M.

Essays in Science and Philosophy. By ALFRED NORTH WHITEHEAD. (Rider and Co., London. 255 pp. 1948. 15*s*.)

The death of Whitehead on 30th December 1947, at the age of eighty-seven, was a very great loss to Philosphy. Whitehead was one of the original minds of our times, a mathematician and a philosopher, profound but very difficult to understand. The obscurity of his writings is partly due to the fact that Whitehead could not explain his own intuitions clearly though he could write very lucidly and make the most technical and abstract subject intelligible, as his excellent little book on Mathematics in the Home University Library shows. The difficulty of understanding him is also due to our own habits of thought. The history of European philosophy has somehow taught us to look upon certain concepts as incompatible, whereas the essence of Whitehead's originality consists in his seeking to bridge the gap between them, of which there are two instances in this collection of his published papers.

Thus we are apt to think that, in the interpretation of the world, the "genetic-functional" and the "mathematical-formal" principles are inconsistent and that we can only choose between them. To Whitehead, both are necessary:—

> The historic process of the world, which requires the genetic-functional interpretation, also requires for its understanding some insight into those ultimate principles of existence which express necessary connections within the flux.

The other instance relates to the alleged sufficiency of the concepts of Being and Becoming in the interpretation of the world, which is an inheritance from Greek philosophy. The concept of Becoming is misunderstood to be a "mere coming into being and a passing away," *i.e.*, the idea of *perishing* is emphasised more than that of "coming to be"; and the idea of *process* is supposed to mean the essential *unreality* of a thing.

The idea of "perishing" is emphasised, in different ways, by those who retain the idea of Being, *e.g.*, the Eleatics, as well as by those who hold the idea of Becoming, *e.g.*, Heraclitus. As Whitehead rightly observes here, Aristotle's leaving the impression that by Becoming he means "perishing" means, in effect, the denial of both the Past and the Future. For example, Prof. C. D. Broad, in his *Scientific Thought*, says that the Past is literally nothing.

I think that Whitehead has, here, a deep insight into the history of European philosophy; both he and Bergson have pointed out how the idea of *Nothing* has dominated, somehow, its entire course. Whitehead observes that there are not two ideas but three: Being, Becoming and Perishing; seeming to mean that "there is perishing" and yet "nothing perishes." "The world as it passes, perishes, and in perishing it yet remains an element in the future beyond itself." If we understand this, then, we understand what we mean by memory and causality; we understand, also, the meaning of Immortality; as Whitehead puts it, "because as we perish we are immortal." The analysis of "perishing" is the key to Whitehead's very difficult book, *Process and Reality*.

N. A. NIKAM

CORRESPONDENCE

THE WEST AND INDIA

G. M. Trevelyan tells in his *English Social History* how bull and bear baitings

> were watched with delight by a race that had not yet learned to dislike the sight of pain inflicted ;. . .cockfighting was the most popular sport of all, on which all classes staked their money even more than upon horse-racing.

He is referring to the seventeenth century, but how much better are we in the twentieth ? Bull and bear baiting and cockfighting have long been abolished, but blood sports are still pursued throughout the country by all classes, no less cruel in their tastes.

The fox hunt which ends in the dismemberment of the wretched animal by a pack of hounds; the beagles which do the same to a hare; the anglers who, having hooked a fish, cast it back into the water if it is not of a certain size and are required by law so to do at times; the shooting and maiming of countless birds and animals, more in search of amusement than for food; and, perhaps the cruellest of all, the stalking of deer; do these pursuits show any advance from the seventeenth century ? The only difference is that scientific methods and implements have made slaughter a wholesale business as far as shooting and fishing are concerned, and, for those who now find these sports too " tame, " hunting and stalking provide the requisite outlet for that barbarous urge to prey upon and kill other animals—an urge which does little credit to twentieth-century Britain.

Such humanitarian moves as have been made of late have been defeated. Perhaps of most note was the controversy over the abolition of the death sentence for certain crimes. It was proposed to abolish execution by hanging, for an experimental period of five years. Cries of horror were raised by the people, each of whom seemed to consider his fellows to be potential murderers, restrained only by the fear of hanging. And so the proposal was defeated despite all the forceful psychological arguments put forward in its favour, and despite the evidence of success provided by those States which have abolished capital punishment.

High Court judges again donned their black caps, and again went through the gruesome, sadistic, mediæval formula by which they themselves commit murder. The death sentence is eagerly awaited by the crowds that pack the court-rooms of all murder trials, and is eagerly applauded, if silently. Large numbers again congregate outside the gates of prisons where hangings take place. On the morning of an execution there gather young and old, men and women, children. Laughing, giggling, gossiping, they wait for the hour to strike. For a brief moment, perhaps, they are numbed into silence, then they go to their jobs, to do the shopping, with something more to gossip about. You might see there one face, alone ; a face worn with worry and care ; a solitary one who knew the good in the soul condemned to die. It is not a pretty picture, and certainly not one which holds any promise for the future.

Then it was proposed to legislate against blood sports, and once again the people gave tongue. This time they prepared a protest which I reproduce below:—

We the undersigned believe that the old established country pursuits of hunting, fishing, shooting, and other field sports, are an essential part of the rural life of our country, and that they provide health-giving recreation for those who live and make their livelihood from the land, also for a great and increasing number of townspeople.

We deeply resent the attacks which are now being made on country sports and the attempts which are being made to legislate against them.

We pledge ourselves to defend our traditional country sports and to oppose by every means in our power such hostile legislation.

If hunting, fishing and shooting are essential constituents of our country life then it is time that we forfeited our countryside. If countryfolk and townspeople are incapable of finding health-giving recreation otherwise than in the pursuit of helpless animals, then indeed they command our pity. Although I do not believe this to be so, it is sad that so many, by giving their signature to the above "Countryman's Pledge" should condone the view that these sports are an integral part of our make-up.

There is one other unfortunate trend which should be mentioned. In novels and films, two of the greatest educational factors in the West today, there is an increasing tendency to sacrifice "rightness" on the altar of justice. Thus a hero is created, he is made good and commands our respect, he is made to commit a misdeed (therefore becoming human), and whether justified or not he is relentlessly pursued by the law, and our hero vanishes—on the gallows, over a cliff edge, or into gloomy dockside waters, with the ship which would have brought him to safety and happiness, hooting its way forlornly out of the harbour. The author and the audience (or the readers) then pat themselves on the back for having upheld justice, and remain unaware that they have destroyed something far more important.

I am not suggesting that we should be without law and order, or that each of us should be allowed to take the law into his own hands if he thinks fit. I merely submit that there is a judgment greater than "justice," a divine will more powerful than law, and that a man's actions are answerable in the first instance to this higher authority. Righteousness, or better, rightness, often lies outside our legal codes. How many of our great men and saints have not been condemned at one time or another? The enforcement of justice may give a greater proportionate result of rightness than tolerance of injustice; but it can never be identified with rightness. The tendency in the West today is to do this, and it is a dangerous tendency. We easily become automatons conforming to a book of rules or ceasing to exist. The belief that there is a higher justice, a higher law, is scorned if not forgotten; a self which is not answerable to mortal laws and cannot be judged according to the behaviour of the majority is ignored or denied.

These three aspects of Western life, blood-sports, the insistence on the death penalty and sordid interest in trials and executions; and the crucifiction of innate goodness and rightness for the sake of the letter of the law, have been taken because they are three evident branches of the same root—a rotten one which must be dug out.

At the base of this root lies fear, which comes not far short of lack of spiritual conviction. The chasing, maiming and slaughter of animals; the delight in the sight of a fox being torn limb from limb, or in feeling a fish wrenching its mouth on a hook in a prolonged struggle to escape, or in seeing a stag rend its heart in the fruitless attempt to elude its pursuers; and, for those less sadistically inclined, the excitement of the chase; these are all attempts to prove to ourselves our superiority—our mastery over other animals.

The insistence on the death penalty is caused by a mixture of fear of what the criminal will do if loosed, and a lack of belief in any justification for his being allowed to live.

The triumph of law and order over the subtler and infinitely greater qualities acts as a further sedative. Perhaps we see the hero die, with a sigh of relief because we fear him, fear his greater sense of right and wrong which upsets our petty little apple cart.

We are afraid because we are aware of the shaking foundations upon which our life is built. If it was at one time built upon truth, that truth has become obscured from the general view. We dare not look back for fear of the giddiness that will surely send us crashing to the bottom—giddiness caused by the sight of the gaping chasm of emptiness which we, in the West, call life. What greater fear is possible?

It is just this terrible emptiness that distorts our life, and if only we can break down the dam of pride and prejudice, there is a wealth of fullness of life and wisdom which will flow in from the East and fill up that emptiness so that we may again live.

The tragic death of Gandhiji sounded a note in the minds of many Westerners —it directed their eyes towards the East, plunged suddenly into darkness—yet how bright was that darkness compared to their own blackness of spiritual stagnation!

I was present at a meeting addressed by Professor Radhakrishnan on the day after the assassination. It was attended by Indians and Europeans in equal numbers; the hall originally planned for the use of the meeting proved to be too small, and another had to be found to admit those waiting outside. It was a most moving experience—the full force of the tragedy was upon us—I do not hesitate to say that at the end it was the European section of the gathering which felt the greatest pain. In India the light had been, and would continue to be—in the West the light had been, but no longer was: how much greater is our darkness, for it has become permanent.

I fear that this has been written with my heart rather than my head, and may therefore suffer from lack of cohesion, though it is hoped that it will carry the voice of sincerity. India has a great future, and a great responsibility. Her responsibility is not only to herself, but to the world. The world, on the edge of chaos and ruin, is sorely in need of spiritual guidance and knowledge—it is in need of the spirit of tolerance which springs from the very bosom of India. It is in need of many of the qualities of the soul which India has to offer. Therefore may the cry of "*Jai Hind*" be heard loud and long, that the world, as well as India, may be made whole.

C. M. TURNBULL

Misbrooks Cottage,
Capel, near Dorking,
Surrey, England.

ENDS AND SAYINGS

" _____ ends of verse
And sayings of philosophers. "

Prof. Odd Hagen of the Union School of Theology, Gottenborg, Sweden, wrote arrestingly in the Autumn 1948 *Personalist* on " The Fear of Metaphysics." Indifference to any profound philosophy of life and the universe, he writes, characterised the generation at the turn of the century. For two generations the exact sciences and even philosophy itself have looked askance at metaphysics, with the result that philosophy has " led a rather languishing existence since one ceased to be interested in the characteristic and profoundest essence of reality. "

Specialisation had been the trend, in medicine, in the other sciences, and in the other branches of knowledge, the modern attitude towards it appearing as " an attempt to explain life and existence from below, while metaphysics tried to understand everything from above. "

Happily, Professor Hagen sees signs that " the wintertime of metaphysics has passed. There are several signs showing that its springtime will soon be here. " More and more people, he writes, have realised " that life cannot be supported by analysis and specialised knowledge alone. The children of our time are longing for entirety and coherence. "

This is a change in the mental climate which will be welcomed by all who feel, with us, that, as Professor Hagen puts it, " philosophy without metaphysics is something like psychology without the belief in a soul. " Something of the felt need of metaphysical thinking, he suggests, may be " behind the problem of the unity of the sciences with which they have now begun to occupy themselves. "

An article by George Fischer on " The New Soviet Emigration " published in the January *Russian Review* (New York), brings out that a valuable new source of information on conditions and outlook in Russia at the present day is available in the tens of thousands who have " escaped from the Soviet Union. " Disaffected citizens there doubtless are in all countries and Mr. Fischer's warning is important that American analysts of the émigrés' evidence must be unwilling " to accept too readily whatever anti-Soviet evidence some may expect or hope to hear. "

Those interviewed by the writer of the article seem to have been in agreement, however, as to widespread disaffection against the Soviet Government, found in every layer of the population, though its expression is prevented by the " ever-present and ever-feared system of arrests. " One gets an insight into the possible reason for the rigid control of expression by writers and artists, lest subversive ideas gain currency. A totalitarian régime *has* to sit on the lid very firmly or risk its own overthrow.

But the fear of Communist ideology in the West does not bespeak great

confidence in the obvious superiority of the democratic pattern, as the democracies generally are unable to "come before the court with clean hands." It is the sense of one's own inadequacy or one's own shortcomings that makes competition or comparison feared.

But it is a grievous mistake to look with apprehension and resentment at the people of any country, above all a totalitarian country, for the sins of omission or commission of its ruling caste. The Russians, like the Indians, like the Americans or the French or the English, are *people*, a mixture of good and bad, wisdom and folly, selfishness and readiness to sacrifice oneself, and the sooner people generally learn this and so rise above national no less than creedal or racial labels, the better for mutual understanding and peace and for triumph of the universal brotherhood of man.

One of the hopeful signs for the viability of modern Indian culture is the research with which such regional bodies as the Gujarat Research Society are quietly and steadily proceeding. Its report for the year 1948 shows that side by side with its scientific surveys —an anthropological, serological and health survey, a bird survey and a linguistic survey of the border-lands of Maha Gujarat—research has been carried on on anæmia among Gujaratis and free family-health centres have been conducted on linguistic but non-sectarian lines. However helpful these may have been to the beneficiaries, and as a model which other bodies have taken up, one cannot help feeling that a co-operative health society whose members will share the expense of the service offers a better pattern for the solution of the country's health problem.

The Gujarat Research Society publishes, besides its quarterly journal, a series of monographs, and pamphlets interpreting research results to the masses. About 12,000 copies of pamphlets have been distributed. A pamphlet on "Diet in Health and Disease" is reported in press.

The Society is also sponsoring, together with the Forbes Gujarati Sabha, the preparation of a "Dictionary of Scientific Terms" under the able guidance of Shri P. G. Shah. Judging from his broad, common-sense approach as it comes out in the Preface to his forthcoming *Scientific Terminology in India*, balancing regional limitations and needs against "the great desirability of the maintenance of the international contact," this Gujarati Dictionary should give a valuable lead to those who are working at this vexed problem in other language areas.

Amid all the clamour for linguistic Provinces which has threatened the unity of India, it is refreshing to find one society on a linguistic basis which does not favour them.